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IMPACT OF PANDEMIC ON SOCIETY, CULTURE AND EDUCATION

This book encompasses a wide range of critical thoughts on the impact of pandemic on society, culture and education. It is a collaborative work of authors from diverse backgrounds. All the essays are poignant with issues pertaining to changes in day-to-day lives of people with the onslaught of Covid-19 pandemic. It echoes the realities of life and the change in the fabric of society, culture and education system in India and across the globe. The absorption of changes brought in by the threat of Covid-19 pandemic and the measures taken up to make them as the 'New Normal' are reflected in the essays. It will give the readers insights about facing unprecedented life-threatening challenges and the need to be proactive in addressing such issues. It also features the resilient steps and coping mechanism to prepare ourselves during times of pandemic influx. The book will be resourceful for academicians, research scholars, psychiatrist, physicians, doctors, health and social workers. Harbingers of civil societies will be encouraged to discourse on the book and its relevance to mitigate and face with resilient strategies to combat Corona like pandemics.



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Editors
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CHAPTER 15

Staying Healthy: The Ayurvedic Way

Susheel Kumar Sharma

Abstract

This paper argues for the need and relevance of the ancient medical system, Ayurveda, in the contemporary world especially during the pandemic COVID-19. The health system of the yore takes care of the identification of an illness, the causes of illness, the methodology to restore health and the methods of checking the spread and recurrence of an illness by adopting affordable means. Ayurveda, not only takes care of the physical, psychological, moral and spiritual being of a person (the four parameters of health enunciated by WHO) but also takes care of the social and the environmental world around him, besides paying attention to the supreme powers that remain invisible to the physical eyes. Largely by regimenting one's dietary habits and life-style the system charts the path of keeping one healthy. Ayurveda being affordable, sustainable and environment friendly gratifies and empowers all and it may be practiced independent of any Institutional (religious, social and medical) regimentation. This system is fit to be adopted by all not only during the normal days but also during the crisis-torn period of COVID-19. The paper also argues that the continuation of Macaulay's system of education is responsible for the modern Indians' ignorance and poor understanding and appreciation of this system. The paper also focuses on the features like causes and cures of diseases in Ayurveda, Ayurvedic principles like Samanya Vishesh Siddhanta, Panch Mahabhoota Siddhanta, Tridosha Siddhanta, Dinacharya and Ritucharya, food and spices in Ayurveda, the Principles of Health Promotion, and handling of Epidemics in Ayurveda.

Keywords: Ayurveda, Charak, Dinacharya, Pandemics, Food, Health, COVID-19, Ritucharya, Spices, Sushruta, Vagbhata, WHO

Introduction

This paper is an intervention in the controversy between an article (Ghosal and Wang) which appeared in *The New York Times* on April 17, 2020 and its rebuttal (*Ayush*) by the Indian Government after

which the article has been blocked from further dissemination though it is available on other websites. I find the article to be one of many such tirades against India in the Western press and the rebuttal very mild. Aniruddha Ghosal and Yanan Wang's article smacks of haughtiness and pride verging on belligerence out to debunk traditional societies and wisdom by using choicest epithets generally used by left wingers. The authors try to prove WHO reports and protocols as if suggested by omniscient gods and the traditional believers as fools without realising that science works with the principle of hit and try. In the Western media India bashing is quite common and they keep on spreading baseless canards because of several reasons. Maria Wirth mentions two reasons for this malicious attitude of the Western press: "... [The West] saw themselves as superior and others not quite as human." (mariawirthblog) She mentions Christianity as the root of this attitude. In another article of hers she says some Indians too use the western media to spread "pure poison, [and carry out] vicious and dangerous [propaganda]." All this takes place because "Hindus are often too naïve to realize what mind-set the dogmatic religions foster. ... Nobody needs to be worried about a nation where the Hindu roots are fostered." (mariawirthblog) The report that "There is a nexus between India's vanguard secularists and anti-Indian forces in Washington and Islamabad," (Rao and Elst) in another case is valid in this case too. There are some other such reports as well. For example, "Why is the western media biased about India?" (indiaincgroup.com) and "BBC to New York Times – Why Indian governments have always been wary of foreign press" (theprint.in). Western media (dw.com) apart, even most of the Indians have lost touch with their wisdom because of a particular kind of attitude inculcated in the Indian modern education system developed by Macaulay and fostered by Indian leadership even during the post-colonial times. Let us first have a look at Macaulayan agenda of education for a better understanding of the issue.

Through his enlightenment project Macaulay was "attempting to raise up a large class of enlightened natives. [He further hoped] that, twenty years hence, there will be hundreds, nay thousands, of natives familiar with the best models of composition, and well acquainted with Western science. Among them some persons will be found who will have the inclination and the ability to exhibit European knowledge in the vernacular dialects." (columbia.edu) These natives

were not only to be the men of science but also “a class [of] interpreters between us and the millions whom we govern, – a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect.” (columbia.edu) Macaulay’s supposition was that Indians (in 1835, the year the Minutes appeared) were ignorant of science because he was perhaps surrounded by a group of persons who either were not familiar with Indian wisdom or were out to decry it for some reason. Macaulay writes: “I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia. The intrinsic superiority of the Western literature is indeed fully admitted by those members of the committee who support the oriental plan of education.” (columbia.edu) He switches his arguments from history to literature, from literature to philosophy, from philosophy to utilitarianism and to science so frequently that his comments are nothing but sweeping generalizations to debunk Indian knowledge and trash Indian knowledge-systems. Macaulay’s plan had a covert agenda too. It is revealed in his letter dated October 12, 1836 to his father Zachary Macaulay:

Our English schools are flourishing wonderfully. ... The effect of this education on the Hindoos is prodigious. No Hindoo who has received an English education ever continues to be sincerely attached to his religion. Some continue to profess it as a matter of policy. But many profess themselves pure Deists, and some embrace Christianity. The case with Mahometans is very different. The best-educated Mahometan often continues to be a Mahometan still. The reason is plain. The Hindoo religion is so extravagantly absurd that it is impossible to teach a boy astronomy, geography, natural history, without completely destroying the hold which that religion has on his mind. But the Mahometan religion belongs to a better family. It has very much in common with Christianity; and even where it is most absurd, it is reasonable when compared with Hindooism. It is my firm belief that, if our plans of education are followed up, there will not be a single idolater among the respectable classes in Bengal thirty years hence. And this will be effected without any efforts to proselytise, without the smallest interference with religious liberty, merely by the natural operation of knowledge and reflection [sic]. I heartily rejoice in this prospect (Trevelyan, 454-56)

In this context it is very easy to understand as to why Macaulay conceitedly tries to prove the superiority of English over Sanskrit and Arabic and replace the latter with the former. The sum that had been earmarked by the East India Company “for the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories” (columbia.edu) was only the pretext for a larger ensnaring design that Macaulay prepared. However, all the tall claims of “intrinsic superiority and advancement” fell flat in the wake of the COVID -19. There are some bold “enlightened interpreters” who instead of displaying their “ability to exhibit European knowledge in the vernacular dialects” have assumed the role of Macaulay and they keep on trying to shame India by donning the role of the trumpeters of the former colonial masters.

During the contingent situation of the pandemic, COVID-19, which has paralysed the entire world, alternatives are being explored everywhere to prepare counter-strategies to meet the crisis. The news ¹ of various conspiracy theories, corrupt Big Pharma and the elite and global totalitarianism and slavery has further complicated the situation and the issue. Alternative and reliable models for health preservation need to be looked for urgently and necessarily. In such a context a time-tested and knowledge-based system like Ayurveda is the best possible model. The paper argues for the adoption of a good and readily existing solution like Ayurveda. A Health System is supposed to take care of the following issues: a) the identification of an illness b) the causes of some particular person’s suffering from some illness? c) the methodology to bring an ill body to its normal state and d) the methods for checking its spread and recurrence by adopting affordable means. Ayurveda is one such system that has logical answers to all these issues. Though it is a full-fledged science that needs to be learned rigorously, only some glimpses of it are being presented here with a view to arouse one’s curiosity to read further and to prove that Ayurveda fully empowers an individual and reduces his dependence on the government and other outer agencies. It is eclectic in nature as rather than promoting any sort regimentation by the elites it promotes empowering of the individuals by encouraging them to manage their physical, psychological and spiritual selves by maintaining a healthy social and environmental relationship.

The Health Science: Ayurveda

The Hindus consider a human being to be as (un)important creature and part of the entire Consciousness as any other creature is and therefore, they do not give him any special place in Hindu Cosmology/ world view, unlike the Christian practice. Despite this they developed a science for curing the body of physical and mental diseases and physical deformities by administering medicines and performing operations² because the Hindus attach the same value to a living human body as a scientist attaches to his equipments. The study/ science of human body and its relation with entire cosmology is popularly known as Ayurveda.³ The word Ayurveda⁴ literally means: “the text/science that bestows knowledge about life.” Amongst several texts on the subject, three viz. *Charak Sambhita*, *Susruta Sambhita* and *Vagbhata’s Ashtang, Hridaya* are recognised as the Great trio (*Brihatrayi*). The word Ayurveda consists of two morphemes viz. *ayu* and *veda*. According to *Charak Sambhita (Sutra Sthana 1:42)*⁵ the conjunction of body (*Shareera*), sense organs (*Indriya*), mind (*Satva*) and soul (*Atma*) is called life (*Ayu*); the word ‘Veda’ means knowledge. Hence, *Ayurveda* means the knowledge of the union of body, sense organs, mind and soul. Ayurveda is regarded as a sub- veda (*Upaveda*) of *Atharva Veda*. It is also called the Panchama Veda (the 5th Veda) and is considered to be the Nectar of Nature (*आयुर्वेदोऽमृतानाम् āyurvedo-amritānām*). The six basic principles of this *Veda* (compendium of knowledge) are: the knowledge of similarity (*samanya*), dissimilarity (*vishesha*), property (*guna*), substance (*dravya*), action (*karma*) and inherence (*samvaya*). It is claimed that by following the above tenets the highest well-being and non-perishable life span can be obtained. (*Charak Sambhita, Sutra Sthana1: 27-29*)⁶. The encyclopaedic *Charak Sambhita* defines Ayurveda as follows: something that bestows the knowledge about life (*ayu*) is ayurveda (*Charak Sambhita, Sutra Sthana 30:23*).⁷ Another place it is defined as the treatise which describes *Hita ayu* (favourable to life), *Abhita ayu* (adverse to life), *Sukh ayu* (healthy life) and *dukh ayu* (diseased life-state) (*Charak Sambhita, Sutra Sthana 1:41*).⁸ Ayurveda, therefore, deals with good, bad, blissful and sorrowful life and what is wholesome and unwholesome for it, longevity and about what *ayu* (life) is in itself. Ayurveda consists of the following eight branches of knowledge: General Medicine (*Kayachikitsa*), Diseases of eye, ear, nose and throat (*Shalakya*), Surgery (*Shalyatantra*), Toxicology (*Agadatantra/ Visha Chikitsa*), Paranormal Science / Psychotherapy

(*Bhoot vidya*), Obstetrics, Gynaecology & Paediatrics (*Kaumarbhritya*), Rejuvenation/ Anti-ageing treatment (*Rasayana*) and Reproductive sciences or sexual vitality (*Vajikarana*). (*Charak Sambita, Sutra Sthana* 30: 28).⁹ This science of life enunciates principles to treat body as a whole and concentrates on a personalised approach to every individual.¹⁰

Charak Sambita comprises 120 chapters categorized into eight sections, or *Sthana*. They are: *Sutra Sthana* (Fundamental Principles, 30 chapters) *Nidana Sthana* (Primary Causes and Diagnosis, 8 chapters), *Vimana Sthana* (Quantification and Inference, 8 chapters), *Sharira Sthana* (Holistic Human Being, 8 chapters), *Indriya Sthana* (Lifespan of Patients, 12 chapters), *Chikitsa Sthana* (Management of Various Diseases, 30 chapters), *Kalpa Sthana* (Pharmacology, 12 chapters) and *Siddhi Sthana* (Modes of Therapeutic Administration, 12 chapters). The text is written partly in the form of verses (*shloka*) and partly in prose. In the last chapter of the *Siddhi Sthana* (12: 52), it is mentioned that there are 12000 verses in the text. However, only 8419 verses and 1111 prose paragraphs are available now. *Charak Sambita* contains many remarks in the fields of human anatomy, embryology, physiology, pharmacology, blood circulation and diseases like diabetes, tuberculosis, heart disease, etc which are held in reverence even today. The book also describes medicinal qualities and functions of more than a million herbal plants. He has emphasized the outcome of diet and activity on mind and body. He has proved the correlation of spirituality and physical health and has contributed greatly to the diagnostic and curative sciences. Charaka's principles, diagnoses, and cures retain their potency and truth even after a couple of millennia.

The origin of surgery is as old as the warfare. The surgical science, known as *Shalyatantra*, was quite well developed in India. Sushruta is widely regarded as the father of Indian surgery. His work *Sushruta Sambita* is known for anatomical knowledge and surgical procedural descriptions. The *Sushruta Sambita* is in two parts, the first, called *Purva-tantra*, is in five sections viz. *Sutra Sthana* (Introduction to Medical Science Especially Surgery, Medical Education and Training, Theory of Therapeutic Substances and Dietetics, 46 chapters), *Nidan Sthana* (Pathology and Diagnosis, 16 chapters), *Shareer Sthana* (Anatomy and Physiology, 10 chapters), *Chikistha Sthana* (Therapeutics in Various Diseases, 40 chapters) and *Kalpa Sthana* (Pharmacology, 8 chapters). The second called *Uttara-tantra*

consists of 66 chapters on different branches of medical science viz. *Shalakayatantra* (Etiology, Diagnosis, Prognosis, Prevention and Treatment of Diseases in and around the Head, 26 chapters), *Kaumaryabhritya* (Paediatrics, 13 chapters), *Kayachikitsa* (General Medicine, 21 chapters), *Bhutvidya* (Super-Natural Aetiology, 3 chapters) and *Tantrayukh* (Diagnosis Devices 4 chapters). Some of the principles for study and the theory and practice as suggested by Sushruta are valid even today. For example, for the study of anatomy, he suggested dissection of a dead body; for experimental teachings he suggested incision on vegetables such as watermelon and cucumber and probing on worm-eaten woods. The book deals with the principles of traction, manipulation, apposition, stabilization and postoperative physiotherapy to manage orthopaedic dislocations and fractures. Sushruta discusses measures to induce growth of lost hair and removal of unwanted hair. Sushruta is also acknowledged as the first dental anatomist of the world and he was familiar with techniques of anaesthesia and recovery. He also invented several surgical instruments. Rhinoplasty, inoculation against small pox etc were practiced in India even as late as the 18th Century AD, as shown by Dharampal in his book entitled *Indian Science and Technology in the Eighteenth Century*. The technique for Rhinoplasty as suggested by Sushruta is still being used successfully to perform operations. (patrika.com)

The third scholar of classical Ayurveda, Vagbhata, a Buddhist, is believed to have lived in Sindh around the sixth century. From among the several books ascribed to him the *Ashtangsangraha*¹¹ and the *Ashtangbridayasambhita*¹² are most important. *Ashtangsangraha* consists of a total of 150 chapters which are classified as: *Sutra Sthana* (40 chapters), *Nidana Sthana* (16 chapters), *Shareera Sthana* (12 chapters), *Chikitsa Sthana* (24 chapters), *Kalpa Sthana* (08 chapters) and *Khila/Uttara* (50 chapters). *Ashtangbridayasambhita* consists of a total of 120 chapters which are classified as: *Sutra Sthana* (30 chapters) *Nidana Sthana* (16 chapters), *Shareera Sthana* (06 chapters), *Chikitsa Sthana* (22 chapters), *Kalpa Sthana* (06 chapters), and *Khila/Uttara* (40 chapters). There are a few more important books on the subject like *Bhava Prakash Sambhita*, *Bhela Sambhita*, *Harit Sambhita*, *Kashyap Sambhita*, *Madhava Nidanam* and *Sharngadhara Sambhita*.

World Health Organization on Health

World Health Organization (WHO) considers “Health ... [to be] a resource for everyday life, not the objective of living; it is a positive concept, emphasizing social and personal resources, as well as physical capacities.”¹³ WHO defines health as “a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.”¹⁴ The definition was agreed upon by 61 signatories in 1946. It has been challenged on several counts¹⁵ but it has not yet been amended¹⁶ though the process of changing it is on.

It is clear from the existing definition that a “complete well-being” is the objective of WHO; however, the word “complete” in it has drawn flakes from the stakeholders as this indicates a sort of perfection which is not achievable by any human being. Moreover, some parts of the definition are tangible while others are not. Again, a “social well-being” cannot be defined without any reference to ethical values. So, there is an ample scope of variation in terms of a community’s attitude, feelings, understanding and acceptance. In order to implement this definition as a working model further classifications and quantifications are needed. Another objection to the WHO’s accepted definition is that it does not make a difference between the animal and the human needs and it is, therefore, equally applicable to the animals. It strengthens Schumacher’s charge that the animal model of humanity has grown popular in science. Therefore, there is a need to give science/ health a human angle. Schumacher (*Guide* 25-28), in a different context, notes that within the humanities the distinction between consciousness and self-consciousness is seldom drawn. Taking appropriate cues from Buddhism he suggests the following four equations to underline the difference between animals and human beings:

“Mineral” = m “Plant” = m + x “Animal” = m + x + y

“Human” = m + x + y + z,

where m= inanimate matter, x= life-force, y= consciousness and z= self- awareness. While m is real, the other three factors (x, y and z) experienced by each individual represent ontological discontinuities. WHO has made some efforts to make its definition more human-centric in practice. For example, while chalking out plans for ‘Global Strategy for Health for All by the Year 2000’¹⁷, Desh Bandhu Bisht¹⁸ presented a short report, based on

Schumacher's arguments, entitled "Spiritual Dimensions of Health"¹⁹. It was accepted by the Executive Board of the WHO (in the 73rd session, Agenda Item 11, EB, R3, Seventh meeting, EB73/SR/7 dated 16 January 1984) and subsequently recommended to the 37th World Health Assembly to "note the Board's conclusions." The reflection paper on the theme also tried to define the term "spirituality" in ethical and secular terms by culling out the common idea from the meanings in four different dictionaries, two each in English and French: Spirituality is "a phenomenon that is not material in nature but belongs to the realm of ideas that have arisen in the minds of human beings, particularly ennobling ideas."²⁰ The definition was slightly expanded in the 37th World Health Assembly by adding "beliefs, values and ethics" to this definition: "spiritual dimension ... [implies] a phenomenon that is not material in nature but belongs to the realm of ideas, beliefs, values and ethics that have arisen in the minds and conscience of human beings, particularly ennobling ideas."²¹ Having conceded that "the spiritual dimension plays a great role in motivating people's achievements in all aspects of life"²² WHO has called upon the Member States to consider a spiritual dimension (as defined in the WHO resolution [see supra] in accordance with their own social and cultural patterns²³ in their Health for All²⁴ strategies. Further, the Executive Board of WHO on the recommendation of the special group has proposed the following amendment in the definition of health: "Health is a dynamic state of complete physical, mental, spiritual and social well-being and not merely the absence of disease or infirmity"²⁵ but so far neither the definition of health nor the preamble to WHO's constitution has been amended to accommodate the proposal. However, with the inclusion of spiritual health within WHO's purview, a number of other significant organizations have also attended to the spiritual needs and incorporated reference to it in their key documents. For example, the action plan "Agenda 21" of the United Nations recognizes the right of individuals to "healthy physical, mental, and spiritual development"²⁶. This has led to some research in this direction. For example, it has been reported by Ahmad Ghaderi and others in their "Explanatory definition of the concept of spiritual health: a qualitative study in Iran" (ncbi.nlm.nih.gov):

A large number of systematic reviews showed that spiritual health can contribute to positive health outcomes (17). Heidari *et al.*

revealed that spiritual health improves physical well-being and quality of life (18). Research conducted on patients with asymptomatic heart failure in 2009 indicated that spiritual health is positively related to better mental health (19). Rahnema *et al.* also showed that spiritual health prevents the emergence of depression and anxiety in patients with spinal cord injury (20). This is in agreement with the results of the present study that illustrated the positive effect of spiritual health on physical, mental and social health. (ncbi.nlm.nih.gov)

Health in Ayurveda: Principles and Practice

The Sanskrit word for health, *swastha*, has two morphemes: (i) *swa*= mine (my own self/soul/pran/jivatma) and (ii) *stha*= to be located. According to derivational etymology, *Swastha* is defined as “staying in one’s self (or own natural state) with equanimity”²⁷. It is explained as: one who stays in its specified place is *swastha*. As life (*ayn*) is a conglomeration of the four interdependent components namely, the body (*Shareera*), the sensory and motor faculties (*Indriya*), the mind (*Satva*), and the soul (*Atma*) (*Charak Sambhita, Sutra Sthana* 1:42)²⁸, a perfect healthy life necessitates a wellness of all the four and an absolute complementary support of all of them. The Ayurvedic concept of health, therefore, encompasses the physical, mental, sensory and spiritual domains. In Ayurveda a healthy human being has been defined as one who has congruent and balanced musculature, compactness of the body and strong sensory and motor units, one who withstands and survives the onslaughts of illness, one who is able to endure hunger and thirst, one who successfully braves variance of atmospheric temperature (high temperature of the sun and cold weather), one who can perform exercises (daily chores) comfortably and one who is able to digest and assimilate food easily. (*Charak Sambhita, Sutra Sthana* 21:18-19)²⁹

The three roots of a human body³⁰, according to *Sushruta Sambhita*, are: *dosha* (*Vataadi Tridosha*³¹), *dhatu* (*Rasadi Sapta Dhatu*³²) and *mala* (*trimala*³³); as the life of a tree depends on the strength of its roots, in the same way the origin, the maintenance and the destruction of a human body depends on these three building blocks. *Sushruta Sambhita* details the definition of health in keeping with the spirit of the word, *swastha* and the above three elements: one who has the *doshas* (primary life force) in equilibrium, the *agni* (digestive fire) in a balanced state, well-formed *dhatu*s (tissues), proper physiological functions for elimination of *malas* (excretions etc.) and well-functioning bodily

processes, and whose sensory and motor organs, *mana* (mind), *atma* (soul) and *indriya* (senses) have enough balance to keep one in a pleasant state is called a healthy person or *Swastha*.³⁴ When it is restricted to physical body/health of an individual it is known by the following aspects: a proper nourishment, a proper strength, a desire and appetite for an intake of food, a proper digestion of food ingested at proper time, a sleep at proper time, an absence of pathological or dreadful dreams, a feeling of freshness after waking up in the morning, a proper evacuation of faeces, urine, and flatus at the proper time, a proper functioning of mental faculties, intelligence and senses in all respects and an absence of any kind of pain.

Ayurveda³⁵ emphasizes the balance of a body, mind and soul to achieve an anatomical, physiological, mental and spiritual well-being. Ayurveda aims at maintaining a healthy person's health (by preventing illness), healing the sick by managing dysfunctions of the body and curing diseases (of mind, body or both) that manifest in a person, protecting health, prolonging and preserving life: "*svasthasya svasthya rakshanam, aturasya vikara prashamanam*" (*Charak Sambhita, Sutra Sthana* 30: 26).³⁶ It may be noted here that the word used in the verse cited above is cure (= *shaman*) and not suppress (= *daman*). Ayurveda considers human body to be the storehouse of diseases.³⁷ Ayurveda does not act on the principle of killing bacteria or virus but on the one that eliminates foreign material that gives birth to them or attracts them to the body by using *Shodhana* (detoxification techniques) followed by the *Panchkarma*.³⁸ Remaining healthy is given more importance in Ayurveda while managing diseases is given the second priority. Health is not only the prerequisite but also the objective of a person for fulfilling three basic desires (*Eshanas*)³⁹ of human beings viz. longevity, wealth (or materialistic comforts), and a blissful afterlife (after death) and for achieving all the four major goals (four *Purusharthas*: *Dharma, Artha, Kama, and Moksha*) of a human life.⁴⁰

Diseases: Causes & Cures in Ayurveda

Technically speaking, absence of health is sickness and a person who is not healthy is sick (*rogi*). On the basis of the Sushruta's definition cited earlier (*Sushruta Sambhita, Sutra Sthana* 15:10) a person whose *doshas* are not in equilibrium, the digestive fire is not in a balanced state and the *dhatus* (tissues) and *malas* (wastes) are not working in a normal way; the sensory and motor organs and mind, *atma* are not in a

pleasant state is called sick (*aswastha*). “*Roga*”, the Sanskrit word for a “disease” has many synonyms⁴¹ like “*vyadhi*”, “*atanka*”, “*yaksma*”, “*jvara*”, and “*vikara*”. Similarly, “*nidan*”, the Sanskrit word for word for a “diagnosis/ prognostic”, has many synonyms like “*Hetu, nimitta, ayatana, karta, karana, pratyaya* and *samutthana*”⁴². (*Charak Samhita, Nidana Sthana* 1:3) Doing away with the causes that lead to a disease in such a manner that they do not reappear or recur is called prognosis/ treatment. (*Susruta Samhita, Uttaratanttra* 1: 25)⁴³ *Nidana* is of three types: unsuitable contact of sense organs with their objects (*Asatmyendriyarthasamyoga*), intellectual errors or knowingly engaging in harmful activities (*Pragyaparadha*), and seasonal, temporal factors (*Kala*). (*Charak Samhita, Nidana Sthana* 1:3, *op. cit.*)

Ayurveda classifies diseases into three categories on the basis of their sources/ places of appearance viz. physical, mental and environmental.⁴⁴ For example, conditions like boils, physical cuts, fractures, intestinal ailments and cough are physical ailments; diseases like narcissistic personality disorder, claustrophobia and high blood pressure are psychosomatic as they have their source in mind; and epidemics like plague, yellow fever, meningitis, a pandemic like COVID-19 and the diseases caused by famine or flood are environmental as they have their genesis in the environment. Physical ailments (*Nija/ endogenous*) are caused by the vitiation of body *doshas* (*vata, pitta* and *kapha*). They are mainly of three types, viz. *Agneya* (*pitta dosha* dominant diseases), *Saumya* (*kapha dosha* dominant diseases), *Vayanya* (*vata dosha* dominant diseases).⁴⁵ They are grouped as Somatic diseases. The simplest formula for the recovery of a patient suffering from the vitiated *doshas* (humours) is to restore the equilibrium of the *doshas*.

Mental/ psychological (*Manasa*) ailments are caused by a conflict between not getting the desired things and getting non-desired things. *Sattva* (associated with the quality of balance, harmony, goodness, purity), *Rajas* (associated with the quality of passion, desire and activity) and *Tamas* (associated with quality of imbalance, disorder, anxiety, impure, and lethargy) are considered to be the bio-chemical forces affecting the state of the mind. These (psychic) diseases are of two types viz. *Rajas dosha* dominant and *Tamas dosha* dominant diseases. (*Charak Samhita, Nidana Sthana* 1:4) Those who are not able to control their *rajas* and *tamas* (psychological *doshas*) cannot attain salvation.⁴⁶ For a patient’s recovery⁴⁷ from this type of ailments it is suggested that the patient has to act wise and ponder over carefully to

know as to what is (un)beneficial and has to discard the unwholesome regimens. The patient should also, try to acquire knowledge about self (*atman*), place (*desha*), time (*kala*), strength (*bala*) and potential/capacity (*shakti*). He should regulate his conduct related to virtue (*dharma*), wealth (*artha*) and desire (*kama*) besides serving the wise (who are familiar with the psychological diseases) and following their instructions.

Environmental/ exogenous ailments (*Agantuja*) refer to the injuries caused by invisible organisms/ factors (*bhuta; bacteria/ virus etc*) from outside like poisonous substances, wind, fire and trauma. These diseases are normally averted by three types of strength/ power/ immunities viz. hereditary, since birth (*Sahaja*), seasonal or periodic (*kalaja*), and acquired (*yuktikrita*) which are invigorated by taking proper food (*Ahara*), proper sleep (*nidra*) and observance of celibacy/control of senses (*brambhacharya*).

According to Ayurveda miseries are caused because of the impairment of intellect (*dhi*), controlling power (*dhriti*) and memory (*smriti* or recalling power), ageing/advent of maturity and unwholesome contact with objects of senses and deeds. (*Charak Sambhita, Sharira Sthana* 1: 98).⁴⁸ Because of the impairment of the intellectual prowess a person starts indulging in inauspicious/ undesirable deeds. These causes have further been reduced to three viz. time, external environmental factors and one's ability to respond to one's external environment. (*Charak Sambhita, Sutra Sthana* 11: 38 – 44; *Shareera Sthana* 2: 40)⁴⁹ Of these the last one is the most important one. Unlike the western system of identifying an enemy outside in the form of a bacteria or a virus Ayurveda finds the cause of the disease largely within the person. Ayurveda holds the unwholesome union [excessive utilisation (*Atiyoga*), non-utilisation (*ayoga*) and wrong utilisation (*mithyayoga*)] of the sense organs (*asatmya indriyarthasamyoga*), the intellectual defects/ misdoings (*prajnaparadha*) and adaptability to the seasonal effects (*kala parinam*) as the three causes of diseases.⁵⁰ Thus, a disease is largely the result of an individual's misdoings and weaknesses. On the other hand, a proper utilization and a wholesome union (*Samyoga*) of the sense organs, the actions and the time are beneficial for the maintenance of health. Thus, the body and the mind are the abodes of diseases as well as health. Proper body-mind interaction is the cause for happiness.⁵¹ It is, therefore, expected that an individual has to pay

utmost attention to his body- mind interaction in order to stay healthy.

If an individual himself is the cause of his disease and he alone has to manage it; this proposition should not lead one to conclude that there is no need/role of a doctor in Ayurveda. Had that been the case there would not have been an occasion for their classification into three categories⁵² of the physicians (*bhishaj*) viz.: pseudo physicians/ impostors (*bhishakchadmacarah*), feigned/pretender physicians (*siddhasadhit*), and the genuine physicians with essential qualities (*vaidya guna yukta / jivitabhisara*). The bottom-line in Ayurveda is: the unwholesome/sinful acts (*pragyaparadha*)⁵³ vitiate the *doshas* and an imbalance in the *doshas* triggers an ailment. The identification of the vitiated humour and the strategy to pacify it, therefore, is a technical task more so, because unlike the practice in the allopathic system, Ayurveda does not suggest a ready- made and standard protocol to follow in a particular ailment. Ayurveda generally suggests treatments according to the types of the diseases. For example, administering medicines or an operation is good for the first type (physical) of diseases, chanting of certain mantras has been suggested for the second type (mental) and general cleanliness and social control have been suggested for the third type (environmental). Similarly, it has been suggested that the physical ailments are pacified by adopting the remedial measures of the divine and rational qualities while the *manas dosha* can be treated with general and specific knowledge, temperance, memory and concentration. (*Charak Sambhita, Sutra Sthana* 1:58).⁵⁴ Thus, it is clear that in absence of a prescribed regimented path a physician, according to his perception, experience and knowledge, has to chart the path for the equilibrium of the *doshas* leading to the patient's recovery from the disease.

Ayurveda mentions three kinds of treatment modalities⁵⁵ and three kinds of cleansing processes.⁵⁶ The three treatment modalities are: a) Divine or spiritual or non-material therapy (*Daivavyapashraya*) which includes mantra chanting, taking medicines, wearing gems, auspicious offerings, oblations, gifts, offerings to sacred fire, sticking to the spiritual rules, atonement, fasting, chanting of the auspicious hymns (*mantras*), obeisance to the seniors and the gods, pilgrimages etc. b) Therapy based on reasoning (*yuktiyapashraya*) which includes proper regimen of dietetic and life-style, medicine planning, *panch karma* and c) psychotherapy (*satvavajaya*; dependant on *sattva*) which includes a withdrawal of mind from harmful objects (*Rajasiv*

and *Tamasic* symptoms). Cleansing is desirable in all the three types of diseases to pacify the vitiated *doshas* of the body. It has three types: a) Internal cleansing (*Antahaparimarjana*) which introduces drugs inside body for the treatment of diseases caused by an improper diet etc., b) External cleansing (*Bahiparimarjana*) which is done over the skin by the application of massage, sudation, unction, affusion, applying external pressure and kneading over affected body part externally and c) Surgical procedures (*Shastrapranidana*) that include excision, incision, puncturing, rupturing, scraping, uprooting, rubbing superficially with rough surface, suturing, probing, application of alkalis and leeches.

It is clearly suggested that a person who wishes to stay healthy should take a wholesome diet, move cautiously, make donations, observe equality, remain truthful, and respect venerable people. One should have a good behaviour and a forbearing attitude besides remaining unattached to the sensual pleasures. One who is endowed with such an intellect, speech and (positive) actions which yield good results, who has a submissive mind, clear understanding, and knowledge, and who does penance and makes continued efforts in yoga, does not fall victim to diseases. (*Charak Samhita, Shareera Sthana* 2: 46-47)⁵⁷

It is clear from the above that Ayurveda encourages the maintenance of health through a close attention to balance in one's life, right thinking, lifestyle and the use of herbs. Knowledge of Ayurveda enables one to understand how to create this balance of body, mind and consciousness according to one's own individual constitution and how to make lifestyle changes to bring about and maintain this balance.

Ayurveda: The Principles

The modern medical system, in the typical occidental approach of looking for the outside/ external forces, considers some bacteria and/ or virus responsible for most of the diseases and therefore insists on destroying them. On the other hand, Ayurveda, in the typical oriental manner, looks within a person to locate the source of a disease within the body. In the Indian/Oriental approach the enemy may keep on dwelling outside if the inside is protected enough. Therefore, Ayurveda, instead of concentrating on killing a bacteria/ virus, tries to consolidate the inner strength. So, in Ayurveda it is not a constant struggle between good and bad forces but there is an

effort to balance for a peaceful coexistence. Ayurveda works mainly on the following three principles:

Principle 1: Principle of Similarity & Dissimilarity (*Samanya Vishesha Siddhanta*)

The principle of a *dravya* (substance) that brings about union or increase in the *dravya*'s quality or quantity is called “*samanya*” (similar) and the principle (of a *dravya*) that brings about non-union or decrease in a *dravya*'s quality or quantity is called “*vishesha*” (dissimilar/special)⁵⁸. (*Charak Samhita, Sutra Sthana* 1:44-45)

Principle 2: Principle of Five Fundamental Elements (*Panch Mahabhoota Siddhanta*)

Each and every cell, organ, organ systems and in general every Dravya (substance/ human body) in the universe consists of the following five proto elements (*Pancha Mahabhoota*) that are in different proportion in each substance –

- *Akasha* (space proto element)
- *Vaayu* (air proto element)
- *Agni* (fire proto element)
- *Jal* (water proto element)
- *Prithvi* (earth proto element)

Bhoota (Element)	Associated Sense	Associated Sense Organ	Perception mode
<i>Akash</i> (Space)	Sound	Ear	Heard
<i>Vayu</i> (Air)	Touch	Skin	Heard, Felt
<i>Agni</i> (Fire)	Sight/Colour	Eye	Heard, Felt, Seen
<i>Jal</i> (Water)	Taste	Tongue	Heard, Felt, Seen, Tasted
<i>Prithvi</i> (Earth)	Smell	Nose	Heard, Felt, Seen, Tasted, Smelled

Ayurveda says the body is made up of tissues (*dhatu*s), waste products (*malas*), and *doshas*⁵⁹ (loosely translated as Energetic Forces). The five proto elements combined with each other give rise to three types of *doshas* (*Tridosha*)⁶⁰ viz. *vata*, *pitta* and *kapha*. In Ayurveda, *dosha* is also known as the governing principle as every living thing in nature is characterized by the *dosha*. *Dosha* means “that which changes/

moves.” The *doshas* are constantly moving in dynamic balance, one with the others. Therefore, *Tridoshas* are responsible for assisting in the creation of various tissues in the body and for the removal of any unnecessary waste products from the body. *Tridoshas* influence all movements, transformations, sensory functions, and many of the other activities in the human body and mind. In short *Doshas* (humours/ energies) are required for the life to happen. Like the ancient Greeks, Ayurveda considers a balance in three *doshas* responsible for health. All of them have to stay in balance to keep a body in a healthy and stable state. The following table briefly summarises the effects of these humours on a human body:

Principle	Bhoota Composition	Characteristic	Responsible for	Example
Vata (Air principle)	Vayu, Akash	Prana	The movement of each and every atom; provides space for all movements to occur; and mobilizes the function of the nervous system	the act of respiration, peristaltic movements in the intestine, excretion of waste from our body, movement of nerve impulses in the nerves, initiation to do any work, etc.
Pitta (Fire principle)	Agni, Jal/Apas	Tejas	any transformation taking place in our body; the temperature changes in our body; and uses bile to direct digestion	digestion, metabolism, breaking of large food particles into smaller ones for absorption in our body, etc.

Principle	Bhoota Composition	Characteristic	Responsible for	Example
Kapha (Water principle)	Prithvi, Jal/ Apas	Ojas	energy storage, the formation of new structures, protection in our body and bonding between molecules in our body to form larger molecules; relates to mucous, lubrication and the carrier of nutrients into the arterial system	immunity, synovial fluid in joints, mucous digestive tract, adipose tissue storing fat, the stability of the body and mind, etc.

In Ayurveda three words viz. *buddhi* or intellect, *abamkara* or ego, and *manas* or psyche conceptualize the mind. Each of these works together with separate functions. According to ayurvedic theory, mental nature is more subtle than physical nature. Sometimes the body and mind are different types, one compensating for the other, such as a *vata* mind in a *kapha* body. The categories of mental faculties are linked to *triguna* (*sattva*, *rajas* and *tamas*) theory. These *gunas* are responsible for the sensitivity of the mind, its capacity to perceive truth and to act accordingly.

In order to prevent a disease Ayurveda adopts a threefold approach: monitoring *Swasthavrita* by following a *dinacharya* (daily routine) and *ritucharya* (seasonal routine), monitoring *Sadvrita* by following religious rituals and good social practices and taking some herbal concoctions. For curing a disease, it recommends, cleansing the bodies of toxins (*Sanshodhan*), pacifying the deranged or agitated bodily humours (*Sanshaman*), monitoring personal (*mental and bodily*) acts, and social conduct (*Sadvrita*), following a regimen of diet (*Pathyabara*), and using medicines (*Rasayana*).

Dinacharya and Ritucharya

Ayurveda emphasizes the prevention of sickness which in terms of modern science means increasing immunity. It suggests a very simple formula for achieving this: be aware of oneself and stay in rhythm and harmony with nature. Ayurveda suggests regulating one's daily regimen (*Dinacharya*) and seasonal regimen (*Ritucharya*) to align human bodies with nature's rhythms to maintain a healthy life on the basis of the above discussed principles which must be in consonance with the

ten principles of *dharma* outlined in *Manusmriti*.⁶¹ Vagbhata assures: “One who always resorts to desirable food and regimen, is objective, uninterested in sensual affairs, generous, straight forward, honest, having patience and who values traditional wisdom will never be affected by diseases.” (*Ashtang Hridayam, Sutra Sthana* 4: 36).⁶² It is also written that “the vigour and complexion (radiance) of the person following seasonal dietary and lifestyle regimen are enhanced”, (*Charak Samhita, Sutra Sthana* 6:3).⁶³ The diet includes various types of food articles which are eatable (*ashita*), chewable (*khadita*), drinkable (*pita*) and lickable (*lidha*). The food habits (*aahar*) and the life-style (*vihar*) are regulated accordingly. Daily and seasonal regimens are respectively dealt with in detail in *Matrashiteeya* and *Tasyashiteeya* chapters of *Charak Samhita*, (*Sutra Sthana*, Chapters 5 & 6). Chapters 2 and 3 in Vagbahta’s *Ashtang Hriday* (*Sutra Sthana*) are devoted to daily regime (*Dinacharya*) and seasonal regimen (*Ritucharya*) respectively. Here is an example of a daily regime (*Dinacharya*) to keep one healthy on the Ayurvedic principles:

1. **Wake up in the wee hours.**⁶⁴ A healthy individual should wake up approximately 80 minutes before sunrise to stay healthy and soon after should clean all parts of the body including bowls, teeth, tongue, eyes, nose, throat, etc.
2. **Daily exercise (*vyayama*):** One should do some Yoga exercises (e.g., *Surya Namaskar*) or some other physical exercises every day. Technically, activities that result in tiredness are termed *vyayama* (exercise).⁶⁵ Doing exercise helps one to be capable of daily activities; it increases digestive power (*agni*), reduces fat and keeps a body fit.⁶⁶ Ayurveda also recommends a person’s qualification and the time and limit of exercising: One who is strong and eats unctuous food everyday should use half of one’s energy to do exercise. The same is to be done in winter season and autumn. In summer and rainy season, one should use less than half energy to do exercise.⁶⁷
3. **Apply oil (*Abhyanga*) daily:** Abhyanga means applying oil all over the body in the direction of the hair follicles (*anulom gati*). A daily oil massage reduces premature aging; it keeps one young, reduces tiredness, pacifies *Vata Dosha*, brings clarity to the eyes, nourishes the body, facilitates sound sleep

and makes one's skin healthy. (*Ashtang Hridayam, Sutra Sthana* 2:8)⁶⁸ It's good to apply oil to the whole body, but if it is not possible, one should apply it to one's face, scalp, into the ears and feet. It should not be done if a person is suffering from *kapha dosha*, indigestion and during the course of *Shodhan therapy*. (*Ashtang Hridayam, Sutra Sthana* 2:9)⁶⁹

4. **Powder Massage (Uvdartana) everyday:** The act of massaging with fine medicated powders with some friction on the body in the opposite direction of hair follicles with high pressure is called as Uvdartana.⁷⁰ It pacifies *kaphadosha*, liquefies fat in one's body, brings about stability in body parts and also makes the skin lustrous.⁷¹
5. **Gandusha (Oil Pulling) and Kavala (Gargling):** Oil pulling (*Gandusa*) with oil or hot water or *kashaya*⁷² should be done every day to prevent decay, oral mal-odour and gum bleeding. This has to be done every day in the morning and after every meal. Oil-gargling strengthens the jaws and the voice; it creates a flabby face and induces good taste for food; if one practises it, one will not suffer from the dryness of mouth, cracks of lip, diseases of teeth and hoarseness of voice.⁷³ (*Charak Sambhita, Sutra Sthana* 5: 78-80) *Kashaya or Kavala Graba* or *Kavala* is a procedure of holding comparatively small quantity of liquid (oil or medicated or simple warm water) in the mouth; make it move briskly inside and spitting out quickly. It removes loss of appetite, bad taste, dirt and excess salivation from the mouth.
6. **Dress Properly:** Keeping in line with Indian traditional wisdom of dressing⁷⁴ well it is suggested that one should adopt the following practices to maintain personal hygiene and make a good appearance in the society: by wearing clean apparels, using fragrant articles and garlands, wearing jewels and ornaments, cleansing feet and excretory orifices regularly, trimming and grooming body hair and nails frequently, using proper footwear and carrying an umbrella to averse of calamities. This is required for one's positive and productive image building in the society. (*Charak Sambhita, Sutra Sthana* 5:95-102)

7. **Observe a Regimen of Diet:** Unlike modern dietetics, which is restricted to the concept of calorie consumption, Ayurveda recommends methods of taking food, its quality and quantity based upon individual's capacity to digest (*agni*). Meals should be had at an appropriate time⁷⁵ and in appropriate quantity⁷⁶, after taking bath and after cleaning one's mouth, washing the feet, hands and face⁷⁷, only when one feels hungry; meals should be the familiar, clean, healthy (corresponding to the constitution, etc.), oily / moist, unctuous, hot, pleasant to the mind and easily digestible. Food-items should be chosen after carefully considering one's own constitution, likes and dislikes and should contain all the six tastes (*rasa*) with the predominance of sweet taste; one should have more of pleasant liquid food. One should practice mindful eating in a calm, quiet environment, paying due attention to the food and chewing it properly. This enables better breakdown of food and also gives time for the digestive enzymes in one's mouth to do their work properly. One should have meals without any bickering, without scolding / abusing the food and without too much of talk; in the company of the liked persons and served by clean and faithful persons. One should have one's meals after having offered it to the deities, feeding the elders, guests, children, mentors, after satisfying even the servants, dependents and pets maintained in the house. (*Ashtang Hridaya Sambhita, Sutra Sthana* 8: 35-38)⁷⁸ Food substances which are fatty, sweet, slow and hard and which are not easily digestible should be consumed at the commencement of the meal whereas those food items which are opposite in nature and quality should be had at the end of the meal; and those which are predominantly sour and salty should be had in the middle of the meal. (*Ashtang Hridaya Sambhita, Sutra Sthana* 8: 45)⁷⁹ The food articles like *shashtika* rice (*Oryza sativum*), *shali* rice (*varieties of Oryza sativum* rice), green gram (*Vigna radiata*), rock-salt, Indian-gooseberry (*Phyllanthus emblica*), barley, rain-water, milk, *ghee* (clarified butter), meat of the animals living in arid areas and honey can be regularly consumed for preservation of health. One should take those food articles daily, which maintain good health besides

preventing the onset of diseases. (*Charak Sambhita, Sutra Sthana* 5: 12-13) The postprandial drinks that are not harmful to the tissue elements of the body and that are not incompatible with the food consumed should be taken. (*Ashtang Hridaya Sambhita, Sutra Sthana* 8: 51)⁸⁰ One should regularly have *Triphala*⁸¹ mixed with honey or *ghee* (clarified butter) at night for strengthening one's eye-sight. (*Ashtang Hridaya Sambhita, Sutra Sthana* 8: 44)⁸² One should not talk or laugh while eating, or be distracted by other objects⁸³. (*Charak Sambhita, Vimana Sthana* 1: 25.9) Such food-items as are reheated or are contaminated by grass and hair or by insects like house flies or very hot/ spicy or salty, consisting mainly of vegetables or unwholesome pulses should be discarded. (*Ashtang Hridaya Sambhita, Sutra Sthana* 8: 39)⁸⁴

8. **Regimen after the Meals:** The following needs to be practiced soon after the meals: mouth gargling, chewing beetle leaf (*pan*) and walking about hundred yards. One should not lecture, travel by vehicles, carry loads, expose to the sun and retire to bed immediately after the meals. (*Ashtang Hridaya Sambhita, Sutra Sthana* 8: 54)⁸⁵
9. **Observe a fast (*Lamghana*)** once a week. Fasting is a detoxing process which is undertaken for practicing the “three R’s”: regulating *Agni*, removing *Ama* and rebuilding *Ojas*. Whatever is capable of reducing the body is known as *lamghana*⁸⁶ or reducing therapy (*Apartarpana*). Fasting is one among the several types of *Lamghana* that brings about lightness in the body. Skipping supper once a week is recommended as it helps in excretion of the waste from the body and reduces belching and tiredness (caused without working); increases lightness; it improves one's hunger, thirst, digestion, enthusiasm and psychology and cleans the sense organs⁸⁷. (*Ashtang Hridaya, Sutra Sthana* 14:7)
10. **Use of *sauviranjana* & *rasanjana*:** Before retiring to bed one should daily apply the collyrium of *sauviranjana* (antimony sulphide), which is beneficial to the eyes; one should use *rasanjana* (aqueous extract of *Berberis aristata*) once in every fifth or eighth night for cleansing and drainage of the eyes. (*Charak Sambhita, Sutra Sthana* 5: 15)⁸⁸

11. **Sleep (*Nidra*) Properly:** One should take proper sleep (between 6-8 hours) every night in a clean and pleasant environment. One should generally avoid sleeping during the day (except in summer). Proper sleep provides health and longevity and improves complexion and glow.
12. **Stick to Good Conduct (*Sadvritta*):** This world is a manifestation of God therefore due respect is to be shown to all the living creatures and non-living things. Happiness and gaiety should be shared with others for a conductive social-life. One should exercise a control on one's sense organs and live a moral life.

Ritucharya and Health

A few chapters in the various *sambhitas* (of Ayurveda) dedicated to *ritucharya* (see *supra*) discuss the relationship between human health and seasonal changes caused by the revolution of the earth and tilt of the earth's axis. The Hindus calculate time according to the movements of the earth round the sun (solar calendar) and moon's movement around the earth (lunar calendar) and make use of both the calendars in their daily lives by synchronizing them. The year accordingly has two solstices (*Ayana*) depending on the direction of the movement of the sun: northern solstice (*Uttarayana* or *Aadaan kaal*) and southern solstice (*Dakshinayana* or *Visarga kaal*). Each solstice consists of three seasons (*Ritus*). Thus, six seasons, viz., winter (*Shishira*), spring (*Vasanta*), and summer (*Grishma*) in Summer Solstice (*Uttarayan*) and monsoon (*Varsha*), autumn (*Sharata*), and late autumn (*Hemanta*) in Winter Solstice (*Dakshinayana*) complete one cycle of the solar year. The Hindus consider human bodies to be a part of nature. They hold that by harmonizing the human bodies with seasons better results for human health may be obtained. For example, during *Uttarayana* the seasonal change in the Indian subcontinent is from winter (*Shishira*) to spring (*Vasanta*) and to summer (*Grishma*). During this period heat and dryness in the weather get increased; the sun weakens the strength of the people and the cooling quality of the earth. It has an overall debilitating effect on the environment, to which a human being is also a part. It increases the dominance of bitter (*Tikta*), astringent (*Kashaya*) and pungent (*Katu*) *Rasa*, which increase dryness in the body and reduce the strength (*Bala*). Accordingly, one has to plan one's eating habits and routine (*aahar* and *vihar*). The six *ritus*, their properties and the predominant tastes are briefly summarized in the following table:

Ay- ana	Ritu	Predomin ant Rasa/ Taste	Effect on Body	Diet regimen	Lifestyle
Aadaan (Northern solstice)	Shishira Cold and dewy season	Predomin ant Rasa: Tikta (bitter) Mahabhut a: Akasha.	Same as that of Hemanta ritu.	Diet of Hemanta ritu is to be followed.	The Hemanta regimen should be adopted with more intensity as there is severe cold and more dryness in this season.
	Vasanta Spring season	Predomin ant Rasa: Kashaya (astrin- gent), Mahabhut a: Prithvi and Vayu.	Kapha which was increased in Shishira becomes liquefied by the heat of the Sun in Vasanta. It diminishes the digestive fire (Agni) and gives rise to many diseases of Kapha, like fluid accumulation in the joints, increased phlegm in the lungs, and etc.	Food should also be chosen to mitigate Kapha, which is easily digestible and dry (moisture- free, fat-free). Avoid food that is hard to digest, cold, sour, sweet and fatty, Lassi, Curd, Cold Drinks, Ice Cream and such other food items as cause kapha dosha.	The body needs detoxification and cleansing in the period of Ritusandhi (weather change). Pitta gets reduced, which weakens the body's appetite and body can digest only light food. Physical exercises, dry massage and little physical work out should be done.
	Grishma Summer season	Predomin ant Rasa: Katu (pungent) Mahabhut a: Agni and Vayu.	Vitiated Kapha Dosha is pacified due to the heat of the sun and dryness in the air; mild increase of Vaata dosha; the strength of the person become less.	Sweet, light, fatty and liquid food be taken. Water should be taken at room temperature. Antioxidant food items must also be taken to maintain good appetite and health.	Avoid heavy physical exercises and exposure to sunlight during this season. Avoid the use of salt, pungent and sour foods; use food- items like Amla which are cool in nature as their use will help the body in keeping strong appetite, itself healthy and maintain its temperature.

Ay- ana	Ritu	Predomin ant Rasa/ Taste	Effect on Body	Diet regimen	Lifestyle
Visarga (Southern solstice)	Varsha Rainy season	Predomin ant Rasa: Amla (sour) Mahabhut a: Prithvi and Agni.	The already debilitated <i>agni</i> (digestive activity) during the summer decreases further and gets vitiated by the <i>Doshas</i> . The <i>agni</i> (digestive activity) weakens further and gets vitiated by <i>Vaata</i> . The <i>Doshas</i> start vitiating one another and cause many diseases.	One should use old grains for food, which should be predominantl -y sour, salty and unctuous, dry, mixed with ghee; take curd, honey and easily digesti- ble; soup of pulses, whey processed with more of Sochal salt and powder of panchakola , should be used. Foods should be hot and light. Ginger, black pepper and lemon juice may be taken to reinforce appetite. Well boiled & filtered water should be used for drinking.	All general measures to mitigate imbalanced Doshas and to improve digestive activity should be adopted. Leafy vegetables should be taken sparingly. One should undergo Panchakar ma therapies & administered asthapana basti (decoction enema therapy). One should not move about on foot (move only on vehicles), should use perfumes, expose his clothes to fragrant fumes, dwell in upper stories of the house, devoid of heat, cold and snow. River water is to be avoided for drinking.

Ay- ana	Ritu	Predominant Rasa/ Taste	Effect on Body	Diet regimen	Lifestyle
	Sharata Autumn season	Predominant Rasa: Lavana (salty) Predominant Mahabhutas: Apa and Agni.	The dry and hot atmosphere aggravates <i>pitta</i> ; activity of Agni increases during this season	Food items having Madhura (sweet), astringent and Tikta (bitter) taste and having Laghu (light to digest) and cold properties are advised. Again, these food-items that have the properties to pacify vitiated Pitta (such as Rice, green gram, sugar, Amla, Patola, and honey) are advised.	Sharata, like Vasanta, is also the period of Ritusandhi when the weather changes. Day-sleep, excessive eating, excessive exposure to sunlight, etc are to be avoided. The habit of taking food, only when there is a feeling of hunger is recommended. One should take water purified by the rays of the sun in the day time and rays of the moon at night time for drinking and bathing. Accumulated Pitta need to be removed from the body by Virechan (Panchkarma therapy). Snehan is also done to mitigate the increased Pitta.

	Hemanta Winter season	Predominant Rasa: Madhura Predominant Mahabhutas: Prithivi and Apa.	Digestive activity becomes more powerful; Vayu is accentuated and needs to be satisfied by a heavy diet.	Intake of sweet, sour and salt taste food helps in reducing the vata; bitter, astringent and pungent food must be avoided	A person feels hungry early in the morning due to longer nights. So, after attending to ablutions, one should resort to Abhayanga (oil massage) especially on scalp and forehead with oils that have Vata balancing properties.
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Dinacharya, Diet regimen and *Ritucharya* have been codified into proverbs and folk literature⁸⁹ as well for a wide dissemination.

Food in Ayurveda

Everything that ranges between nectar and poison or between palatable and unpalatable or potable and non-potable is edible. Food can be the source of strength and health if taken properly and appropriately. It can also be the source of weakness and disease if taken improperly and inappropriately. The following are the characteristics of a good food/ diet: it provides satisfaction, power and strength (to the body) instantly and increases age, glow, enthusiasm, memory, lustre and digestion⁹⁰. Since the destruction of lustre⁹¹ is fatal one should take proper care to maintain and increase it. Therefore, it is advised to take the following eight factors into account before consuming food as they are responsible for good and bad effects on the body (*Charak Sambhita, Sutra Sthana* 28:42)⁹²: 1. The qualitative characteristics of the food (*Prakerti*) 2. The processing of food (*Karana*) 3. The combination (*Samyoga*) 4. The quantity (*Rashi*) 5. The habitat of the person (*Desha*) 6. The time / seasonal variation/ stage of the disease (*Kala*) 7. The variable digestibility of various food articles (*Upayoga Samstha*) and 8. The consumer (*Upayokta*) (*Charak Sambhita, Vimana Sthana* 1: 21)⁹³

In Ayurveda the edibles (including the beverages) have been classified into the following twelve categories⁹⁴ according to their source and form: cereals, pulses, meat, green vegetables, fruits, green herbs, alcoholic beverages, water, milk and milk products, sweet

products including honey, cooked food items, and adjuvant of foods (*ahara yogi varga*). Maharshi Kashyap considers food to be a great medicine (*mahabhesaja*) (*Kashyap Sambita*, *Khil Sthana* 4: 5-6).⁹⁵ In Ayurveda the food (*ahara*) is one of the ten factors (*dasa vidha pariksha*)⁹⁶ that are used to determine the state of health of an individual. Its importance can be understood from the fact that there are four chapters on food (including beverages) in *Charak Sambita* (*Sutra Sthana*) under the title “*Annapana Chatushka*”⁹⁷ and one chapter entitled “*Matrashiteeya Adhyaya*” in *Swastha chatushka* of *Sutra Sthana*. There are three chapters in *Ashtang Hridaya*, *Sutra Sthana* [Chapters 5-8 entitled “*Drava-Dravya Vijnaniya Adhyaya*” (Knowledge of Liquid Substances), “*Annasmarupa Vijnanniya Adhyaya*” (Knowledge of Food Substances), “*Annaraksha Adhyaya*” (Protection of Food Substances) and “*Matrasitiya Adhyaya*” (Partaking Proper Quantity of Food)]. These chapters have details on the descriptions of food and beverage, food classification based on their taste, therapeutic qualities, food safety and measures for the same, different incompatibilities of food based on their tastes, processing, dose, time, place, etc., prescriptions of consumption, food qualities and intake based on the digestive ability of an individual, and the nature of food that is being consumed.

Modern science classifies food in terms of its constituents like carbohydrates, proteins, minerals, vitamins, fats, water and the like. Food-items are recommended on the basis of their utility/ deficiency in a human body. But Ayurveda says that food-items may be classified in a number of ways.⁹⁸ For example:

On the basis of eatability: edibles/ inedibles.

- On the basis of their source: those based on vegetable sources / animal sources
- On the basis of their effects on the consumer: a positive effect (wholesome)/ an unhealthy, unwholesome, or negative effect.
- On the basis of the way it is ingested: drinkables, eatables, chewables, and linctuses.
- On the basis of the taste (*rasa*) – six categories viz. sweet (*madhur*), sour (*amla*), salty (*lavana*), bitter (*tikta*), pungent (*katu*) and astringent (*Kashaya*).
- On the basis of their texture or properties: twenty types viz.

heavy, light, cold, hot, unctuous, dry, slow (dull), sharp, stable, fluidity, soft, hard, clear, viscid, refined, smooth, rough, subtle, gross, dense (or solid) and liquid.

- On the basis of their source, nature and effect: *sattvic*, *rajasic* and *tamasic*.

As one should not take unwholesome (*Apathya*/ harmful) diet. Mahrishi Charak gives a long list of wholesome (*Pathya*/ beneficial) and unwholesome food articles (for details see *Charak Sambhita, Sutra Sthana* 25: 37-39, 49) which owing to the paucity of space cannot be reproduced here. *Charak Sambhita* also details the pharmacological principles (*ausdhahajana*) of wholesome and unwholesome diet. Their taste, potency, post-digestive qualities and specific properties are important for preservation of health and management of disease. The five principles that enable the understanding of the mechanism of action of food on a human body are: *rasa* (taste)⁹⁹, *veerya* (potency), *guna* (quality), *vipaka* (metabolite) and *prabhava* (specific effect/ potency). A large number of food-items have been analysed on the basis of the above bases in the “Atreyabhadra kapyi Adhyaya” and “Annapanavidhi Adhyaya” (*Charak Sambhita, Sutra Sthana, Chapters* 26 & 27).

In the Ayurvedic texts there is also a discussion about the adverse effects of the excessive consumption of a particular *rasa*. The edibles act on a human body by their nature or with the help of their inherent qualities. They fall into three categories - some alleviate *doshas*, some vitiate *dhatus* some are good for the maintenance of positive health and the like. Certain food articles and some of their combinations are incompatible to the body and lead to disease due to their antagonistic properties. These are categorized under *viruddha* (incompatible or antagonistic) items. This antagonism may be in terms of properties, combination, processing, place, time, dose etc. or natural composition¹⁰⁰. (*Charak Sambhita, Sutra Sthana* 26: 81) Here are some examples of incompatible food-items mentioned in *Charak Sambhita*. “One should not take any fish along with milk particularly *chilchima* because it being a great obstruc-tor of channels produces these disorders with gross symptoms and also excites *amavisha*. Meat of domestic, marshy and aquatic animals should not be taken mixed with honey, sesamum, jaggery, milk, black gram, radish, lotus stalk or germinated grains because it causes deafness, blindness, tremors, coldness, indistinct voice, dumbness, nasal voice or death. ... Likewise, if one takes rough and cold food in the winter

and pungent and hot articles in the summer, it is antagonistic in terms of time. Honey and *ghee* taken together in equal quantity is antagonistic in terms of dose. The use of sweet and cold substances by a person accustomed to pungent and hot is antagonism in terms of suitability. ... Antagonistic (*viruddha*) food is the cause of impotency, blindness, erysipelas, ascites, pustules, insanity, fistula-in-ano, fainting, narcosis, tympanitis, spasm in the throat, anaemia, *ama visha*, leucoderma, leprosy, grahaniroga, oedema, acid gastritis, fever, rhinitis, genetic disorders and even death. (*Charak Sambhita, Sutra Sthana* 26: 81-103)¹⁰¹ Therefore, it is advised that one should not take food with greed and ignorance but one should consume wholesome food after evaluation as the body is formed from food. (*Charak Sambhita, Sutra Sthana* 28: 41)¹⁰² The processing of a material can change the potency, safety, and pharmacological effect of the material. The case of curd/ yogurt has specially been mentioned. (*Charak Sambhita, Sutra Sthana* 7: 61-62)¹⁰³ It is considered unwholesome in most *dosha* imbalanced conditions. There are specific instructions to consume yogurt: it should not be taken at night, or in the seasons such as spring, summer, and fall; and that it should be taken with sugar candy or green gram soup or honey. For optimal functioning of the body and mind, one needs to eat primarily *Sattvic* foods with just enough *Rajas* and *Tamas gunas* to that add vigour and stability to enable one to stay goal-oriented. An ideal diet must consist of fresh or freshly prepared grains, legumes, vegetables, fruits, nuts, milk and *ghee* besides cold-pressed oils and natural sweeteners, along with a few, controlled portions of *Rajasic* and *Tamasic* foods. “When nourishment is pure, reflection and higher understanding are pure; memory becomes strong. When memory becomes strong, there is release from all the knots of the heart.” (*Chhandogya Upanishad*, 7.26.2)¹⁰⁴

Ayurveda and Spices

Geography of India has bestowed it with a wonderful bio-diversity that consists of so many unique plants and trees that yield a large number of spices. Indian sages have found that there is no plant that does not have a medicinal value¹⁰⁵. A medicine is also a kind of food-item. While food items are valued for their tastes (*rasa*) prominently, medicines are valued for their potency (*virya/ guna*). The spices are those food-items which are valued for both *rasa* and *guna*. As most of the spices are abundantly available in India as a natural resource

Indians use them richly and intelligently in their everyday life as a part of their diet to increase the taste (*rasa*) of food, to digest the food being consumed, to keep healthy and to counter various diseases. It has also been noted that the nature of a food item changes in certain combinations. For example, the addition of ginger to food reduces the latter's heaviness; ginger taken with rock salt reduces the *vata* symptoms; ginger with honey reduces *kapha* symptoms. The Indian cooks use spices with discretion so that food to be consumed gives the maximum benefit to a human body. This knowledge based on Ayurvedic principles¹⁰⁶ is generally transmitted traditionally from generation to generation. Thus, it shall not be an exaggeration to say that Indian kitchen is a sort of pharmacology laboratory.

According to the ayurvedic *beej-bhoomi* theory of disease, poor digestion is the root cause of the most of the disorders. Proper digestion is critical for optimal health; everything one eats turns into either the tissues of the body or toxins called “ama” – and the determining factor is the strength of one's *agni*. When the consumed food is not digested properly, *ama*, the by-product of poor digestion and metabolism, builds up in the body, clogging the micro-channels of the body. Thus, the efficient flow of nutrients to the different parts of the body is blocked. Consequently, the immune system is weakened and the unrestricted flow of wastes out of the body gets hampered. All this prepares a “fertile breeding ground” for an infection. Spices help in the proper digestion of the food by strengthening the fire element (*agni* i.e., digestive fire), increasing *pitta* and balancing the three *doshas*. By following this regimen, a condition for infection is not created and the person stays healthy. It has been said that “the disciplined man who practices wholesome diet lives for a period of 36000 nights (one hundred years) and is blessed by good people and is free from diseases.”¹⁰⁷ (*Charak Samhita, Sutra Sthana* 27: 348). The following spices are commonly found and used in Indian households:

1. Asafetida (हींग *beeng*): It is used in Indian vegetarian cuisines to enhance the flavour of numerous dishes. It is considered to be an appetizer. It decreases *vata* and *kapha* and increases *pitta*. It is useful in curing flatulence, colics, carminative, respiratory conditions like asthma, whooping cough and bronchitis.
2. Basil (तुलसी *tulasi*): A basil plant is a must in every Hindu household for its spiritual and medicinal importance. It

balances *Vata* and *Kapha* as well as *Pitta* when used in lesser quantities. It is a warming herb and contributes the sweet, bitter and pungent tastes. It is valued for its anti-bacterial properties, anti-inflammatory effects and antioxidants that protect the heart. It creates purity and lightness in the body while clearing out body-toxins. Basil leaves are generally used in preparing tea or chutney.

3. Bay Leaves (तेज पत्ता *tej patta*): The bay leaf can be used as whole or ground. It is an aromatic leaf which is used to flavour Indian curries, rice dishes, custards and soups. Dried and ground, Indian Bay leaves are added to spice mix, *Garam Masala*. They are warming and pacify *Kapha* and *Vata doshas* but increase *Pitta*. In Ayurveda, bay leaves are used in teas to help soothe respiratory problems and indigestion. It is anti-spasmodic, immunostimulant, antioxidant, anti-diabetic and anti-inflammatory. It provides strength to the uterine musculature and supports the pregnancy.
4. Bishop's Weed (अजवायन *ajwain*): *Ajwain* seeds are used with vegetables like lady finger (Okra), taro root (*arbi*) and others in Indian kitchens. It corrects the flow of *vata* and alleviates *kapha*. As it is a mild laxative that kills parasites, awakens digestion and alleviates intestinal spasms, it is used as a carminative medicine. *Ajwain* water, distilled from the seeds, is a cure for flatulence, indigestion and low appetite.
5. Black Pepper (काली मिर्च *kali mirch*): Pepper could be green, white or black in colour, all of which have a very strong flavour. Of these, black pepper is a common spice used in Indian cooking either as whole or crushed. It is excellent for pacifying *Kapha*, helps pacify *Vata* and increases *Pitta*. Pepper provides relief in cold, cough and respiratory disorders besides providing relief from indigestion and constipation. Black pepper oil in food removes toxins from our body, cures a toothache, an earache, an insect-bite and helps in skin problems. Apart from these, pepper also prevents clothes from fading.
6. Cardamom (इलायची *ilayachi*): Indian households use two varieties of cardamom viz. black cardamom (*ilayachi*) and

green cardamom (*Elettaria*) for their unique aroma and flavour in different dishes, particularly milk and milk products. It is used to balance *kapha* and *pitta dosha*. It boosts digestion and fights gastric troubles, constipation and dysentery but reduces symptoms of asthma. Green cardamom is also very useful for treating sleep troubles. It helps in reducing foul mouth smell, lowering blood pressure, improving breathing and potentially helps stomach ulcers heal.

7. Red/Green Chillies (लाल / हरी *lal / hari mirch*): An Indian meal is incomplete without chillies in some form. While green chillies are a part of salad dry red chilli powder is an essential addition in many finger licking cuisines including *chat*. Chilli pickles, chutney and sauces are also quite popular. In its characteristics like pungency, taste and flavour it matches black pepper. It reduces vitiated *Kapha* and *Vata* and increases *Pitta*. It improves digestion and develops blood; it is a very rich source of vitamin C, which helps in developing the immune system.
8. Cinnamon (दालचीनी *dalchini*): Cinnamon /Cassia bark is a strong aromatic, sweet, pleasant and warm astringent. Cinnamon sticks are added to whole cloves and green cardamom pods, when sauteing onions and ginger etc. in oil. They are also a key ingredient in *garam masala* and *masala chai*. It has warming properties and pacifies *Kapha* and balances *Vata*. It has anti-inflammatory properties and is said to be a mood lifter. It is used for treating rheumatism and other inflammations. It is also useful as a food preservative to inhibit the growth of common food-borne bacteria such as *Salmonella* and *E coli*.
9. Clove (लौंग *laung*): Cloves, whole or ground, are used in a number of traditional Indian dishes notably, sauces, soups and rice dishes. In spite of its intense flavour and aroma clove is said to be cooling by the ancient texts. Because of this special effect that clove possesses, it is considered balancing for all three doshas (*Vata*, *Pitta*, *Kapha*), although it increases *Pitta* (heat) when taken in excess. Clove powder and oil are very effective in treating fever, problems related to the head, nausea, hypertension, disorders of the nose, sore gums,

toothache, improving digestion and strengthening the immune system.

10. Coriander (धनिया *dhaniya*): Coriander is used both as a herb and a spice. It has an aromatic scent with undertones of citrus. The leaves are generally used to make chutney and to give an aroma to the curries. It balances all the three *doshas*. Coriander seeds are a good household remedy for many *Pitta* disorders, particularly those of the digestive tract or urinary system. Regular use of coriander in one's diet lowers bad cholesterol, increases good cholesterol, promotes a healthy digestive system, and helps prevent eye problems.
11. Cumin (जीरा *jeera*): Cumin is commonly used to add flavour to meals in various ways and forms. It is used with most of the curries, butter milk and fruits. Roasted cumin is an essential ingredient of savoury chat. It pacifies *Kapha Dosha* and *Vata Dosha* and increases *Pitta Dosha*. It is also reduces *Sama Pitta* condition (*Pitta* detoxifier). It improves taste, aids in digestion, boosts the immune system, treats skin disorders, fights cancer and treats respiratory problems.
12. Curry Leaf (करी पत्ता *kari patta*): Curry leaves (also called sweet *neem* leaves) are vibrant green, teardrop-shaped glossy leaves that have a lemon scent and a distinct, pungent taste. Whole sprigs of fresh curry leaves are often fried in ghee or cooking medium with other spices and then stirred into any curry. Curry leaves have mild laxative properties that not only help the stomach eliminate waste from the system, but also clears the body of 'Ama' (toxic waste) and balances the *pitta* levels in the body. Curry leaves help in increasing good cholesterol, treating diabetes, relieving indigestion, and fighting against ulcers. They are viewed as anti-inflammatory, anti-carcinogenic, and anti-microbial.
13. Fennel (सौंफ *saunf*): In size and shape fennel seeds resemble cumin but are different in colour. Most of the Indians have a few fennel seeds at the end of every meal to beat bad breath and freshen up their mouths. The seeds have a cooling effect on the body. They are one of the best herbs for digestion as they strengthen *agni* without aggravating *pitta*; they check

cramping and dispel flatulence. They are also a concentrated source of minerals like Calcium, Copper, Iron, Magnesium, Manganese, Potassium, Selenium, and Zinc and Vitamin C.

14. Fenugreek (मेथी *methi*): Indians use fenugreek leaves as curry and seeds as spice. They give the dishes a sweet yet slightly bitter taste. It increases *vata* and *pitta* and reduces *kapha*. Some of the health benefits of this herb/spice include healing mouth ulcers, eliminating dandruff, healing stomach disorders, relieving sore throats, easing menstrual discomfort, and increasing milk production in breast-feeding mothers.
15. *Garam Masala* (गरम मसाला): *Garam masala* is a blend of ground spices like bay leaf, black and green cardamom pods, black and white peppercorns, cinnamon, cloves, coriander, cumin, fennel and mace. The flavours may be carefully blended to achieve a balanced effect. It is generally used in Indian curries. Its function is to keep the digestive *agni* working to its optimum so that increased metabolism is in place. Its use lowers blood-sugar levels, reduces bloating and aids in detoxification and fights bad breath. It increases one's ability to absorb vitamins, minerals, and proteins.
16. Ginger (अदरक *adarak*): Ginger stimulates digestion and recovers appetite. Indians use both fresh and dry ginger (*saunth*) very frequently in their cooking and beverages. In Ayurvedic terms it decreases *vata* and *kapha* and increases *pitta*. It is commonly used in gastro-intestinal disorders like vomiting, nausea, indigestion and respiratory conditions like cold, cough, asthma and congestion.
17. Mace (जावित्री *Javitri*): Mace, the outer covering of nutmeg, is more delicate in flavour than nutmeg; it tastes like a combination of pepper and cinnamon. It is added to the desserts for the flavour and is used in small quantities in *garam masala*. It is rich in minerals like calcium, magnesium, phosphorus, manganese, zinc, copper and iron and in several vitamins like Vitamin A, C, B1 and B2. It is hot in constitution and balances *vata* and *kapha* doshas. It removes mucus, improves skin tone, complexion, taste and appetite and is tonic

for heart. It is also anti- bacterial, anti-viral, anti-cancer, anti-inflammatory, anti- diabetes and hepatoprotective.

18. Mint (पुदीना *pudina*): The mint leaves, fresh or dried, are used by Indians largely in preparing various beverages and chutney. The leaves have a warm, fresh, aromatic, sweet flavour with a cool after-taste. Mint has the quality to pacify all the three *doshas* and chiefly manages the *Pitta dosha*. It aids in weight loss, digestion and skin care, treats asthma and common cold, cures headache, improves brain power, masks bad breath, eases symptoms of morning sickness or nausea and beats stress and depression.
19. Mustard (सरसों *sarason*): In Indian households mustard seeds are used as a spice to flavour curries and pickles. Green mustard leaves are used to prepare curry. Mustard oil is used for frying various edibles and cuisines. It decreases *vata* and *pitta* and increases *kapha*. It is known for its high anti-inflammatory effects. The high source of magnesium in mustard seeds helps reducing the severity of asthma attacks and certain symptoms of rheumatoid arthritis, reducing weight, controls cholesterol and diabetes and lowering blood pressure.
20. Nutmeg (जायफल *jayaphal*): Nutty and slightly sweet, nutmeg is an intense spice that has a strong and distinct aroma. It is an ingredient in the spice blend, *garam masala*. In Indian cuisine, nutmeg is used in many sweet as well as savoury dishes, predominantly in Mughlai cuisine. It contains powerful anti-inflammatory plant compounds that act as antioxidants. It is a *kapha* and *vata dosha* suppressant. It is valued for its ability to relieve pain, soothe indigestion, detoxify the body, boost skin health, reduce insomnia, increase immune system function and improve blood circulation.
21. Saffron (केसर *kesar*): It is one the costliest spices in the World and hence it is used only on special occasions in the Indian households. It smells a bit like sweet hay and contributes a luminous yellow-orange colouring to foods. It balances the *Vata*, *Pitta* and *Kaphadoshas* in our body. It has anti-carcinogenic, anti-mutagenic, immunomodulating, and antioxidant-like properties. It increases appetite but reduces indigestion, diarrhoea, vomiting and acidity. It is also considered to be a

cardiac tonic.

22. Turmeric (*हल्दी* *haldi*): Turmeric powder is a very common spice in Indian households. It imparts a golden yellow colour, earthy aroma and pungent and slightly bitter flavour to foods. It is used mostly in savoury and sweet dishes. It is another popular Ayurvedic remedy. It is valued for its anti-oxidant, anti-tumoural, anti-microbial, anti-inflammatory, anti-hepatotoxic, anti-hyperlipidaemia, and insect repellent effects. It is widely used to heal wounds and cuts. It is also used in anemia, inflammatory conditions and skin diseases.

The spices because of their wide uses, appeal and acceptance have attracted the attention of the world towards India and the Far East. In fact, the European desire to have an easy access to the Indian spices led to the discovery of a new sea route rounding Africa from Western Europe to India in 1498. It changed the face of the world for ever. It left an indelible impact on the world; it resulted in the proclamation of the King Manuel of Portugal as the 'Lord of the Navigation, Conquest and Commerce of Ethiopia, Arabia, Persia and India' and he soon became "the wealthiest ruler of Europe" (Saraiva, 334) and earned for himself the sobriquet of "the Spice King." The import of this appellation can be gauged from the following remark of George Birdwood that amplifies the power relation between spices and the rulers: "...the history of modern Europe, and emphatically of England, is the history of the quest of the aromatic gum resins and balsams, and condiments and spices, of India, Further India, and the Indian Archipelago" (Birdwood, 101)

Of late so many researches¹⁰⁸ debunking the time-tested claims about the good effects of the spices have appeared. It could be a fall out of the rivalry the Modern medical system, backed by the powerful lobby of the multi-billionaire modern Pharma industry, has with Indian traditional systems (spices included) because of their value in terms of healthy solutions, number of the followers, huge Indian population and money. However, the undeterred Indians continue with their habits and keep on maintaining their health using the natural gifts. Even during the Corona-2019/20 crisis Indians have emerged victorious without much monetary investment as compared to other countries. This may be attributed to the natural immunisation of Indians through Indian kitchen pharmacopeia though currently there is no authentic study to (dis)prove this claim.

Ayurveda and Epidemics

In Ayurveda the term *janapadodbhvansa* is a generic term for natural and man-made calamities. There is a full chapter devoted to this issue under the title “*Janapadodbhvansaniya Vimana*” in *Charak Sambhita (Vimana Sthana, Chapter 3)*. It deals with the causes of the environmental calamities (goes beyond epidemics), leading to annihilation of communities along with their remedial measures. An epidemic affects all those individuals who irrespective of their individualistic characteristics in constitution (humour and skeleton), dietary habits, physical strength, vitality, habits, psychic make up and age are not able to sustain the stress caused by the environmental factors and therefore are affected by this phenomenon. In *Ashtangasangraha*, the concept of *janapadodbhvansa* has been described under the chapter entitled *Viruddhanna Vijnaniyam (Ashtangasangraha, Sutra Sthana chapter 9)*. Sushruta refers to the concept of *janapadodbhvansa* while discussing seasonal regimen (*ritucharya*) under the title “*Maraka*” (*Sushruta Smabita, Sutra Sthana 6:17*). He uses different terms for them like, *Aagantuj* (exogenous disease), *Kalbalpravrutta* (ecological disease), *Adhidaivik* (Natural/ Seasonal) and *Aadhibhotik* (caused by environmental stresses). These diseases may be

1. due to abnormal and normal season (*Kalakerut-Vyapann rutukrit* and *Aryapann rutukrit*)
2. caused by supernatural agencies like lightning and thunder and by evil spirits (*Daivalapravrut-Vidyut-asanikerut* and *Pisachakerut*)
3. infectious and idiopathic and functional - timely and untimely (*Samsargaj* and *Akasmik Swabhavavalakerut-Kalakerut* and *Akakerut*)

According to Mahrishi Charak contamination in any one or more of the following four environmental factors in progressive order on the basis of their indispensability - air (*vayu*), water (*udaka*), land (*desha*), and season (*kala*) - results in an outbreak of an epidemic. Charak writes that it is easier to correct the vitiation of *vayu*, *udaka* and *desha*, than of *udaka*, *desha* and *kala*. (*Charak Sambhita, Vimana Sthana 3: 10-11*)¹⁰⁹ Charak tells the following causes of the vitiation of the above factors: the sinful acts (*Adharma*) committed during an individual's present life and the past lives, intellectual errors (*prajnaparadha*), non-performing or shirking from one's religious duties and the curses by the elders, the wise, the nobility, the sages and the preceptors. Large scale deaths also come from violence perpetrated

attacks on or by the enemies; the root causes of this sort of violence are excessive greed (*lobha*), anger (*krodha*), attachment (*moha*), and disregarding the weak.

Charak further says that the life span of all living beings depends on the proper coordination of two factors, namely, *daiva* (divine/pre-determined) and *purushakara* (human effort). *Daiva* means one's own deeds in the previous life while *purushakara* stands for one's actions in this life. Therefore, the one who follows a wholesome regimen and who has collected and processed proper medicaments (before the calamities) is likely to survive the hard times. Besides, Charak suggests the following dos and don'ts:

Dos: Truthfulness, compassion for living beings, charity, sacrifices, worshipping God, observance of right conduct, tranquility, prophylactic protection of oneself and seeking one's own good, residing in a wholesome country, practicing celibacy (*brahmacharya*), rendering service to the celibates, discussing religious scriptures, constantly associating with the righteous, the well-disposed and with those who are approved of by the elders - all this with a view to protecting life has been termed 'medicine' to those who are not destined to die in that critical time. (*Charak Sambhita, Vimana Sthana* 3: 12-18)¹¹⁰

"One should abstain from excessive, negative and perverted use of time, actions, and senses. It is important to control emotions, not suppress the natural urges (to pass bodily wastes), and avoid over-exertion. One should resort to the right and gradual habituation (and not a rapid or quick adoption) to behaviour and dietetic articles which are antagonistic to the prevailing region, season and one's own constitution." One should suppress the urges that need to be controlled (*Charak Sambhita, Vimana Sthana* 3: 36, 38)¹¹¹

Don'ts: "One should not have excessive (of one's own digestive power or *agni*) and irregular meals, an irregular posture of the body, an excessive indulgence in sex and an evil or wicked company; one should not suppress the manifested natural urges and should not avoid proper treatment and medicines if afflicted with an injury, a poison, wind and fire, a disease or with evil spirits (germs)" (*Charak Sambhita, Vimana Sthana* 3: 37-38)¹¹²

The therapeutic modalities are incorporated in the disease prevention protocol in *Ashtang Hridayam*. (*Ashtang Hridayam, Sutra Sthana, chapter* 4) Maharishi Charak suggests that in order to meet the

exigency of epidemics herbs possessing good quality of taste (*rasa*), potency (*veerya*), metabolism of diet and drugs (*vipaka*) and specific attribute (*prabhava*) should be collected well in advance, before the signs of the epidemic start appearing. The principle of treatment according to Charak should be the administration of antagonistic therapies to their causes (vitiated *doshas*). (*Charak Samhita, Vimana Sthana* 3: 36, 41-42)¹¹³ Besides he has suggested three kinds of depletion (*Apatarpana*) [(viz., reducing therapy (*lamghana*), reducing therapy along with therapies for digestion of *ama dosha* (*lamghana pachana*) and elimination of vitiated doshas from the body (*doshavasechana*)] (*Charak Samhita, Vimana Sthana* 3: 43)¹¹⁴ and five kinds of elimination therapies (viz., emesis, purgation, enema- *niruha* and *anuvasana* types and *errhines*) followed by rejuvenation treatment (*rasayana chikitsa*) with medicinal herbs collected before the onset of epidemics as a remedy. (*Charak Samhita, Vimana Sthana* 3: 13-14)¹¹⁵

Ayurveda and Covid-19

Ayurveda is a way of life. So, when one reads the *Guidelines for Ayurveda Practitioners for Covid-19* (<https://www.ayush.gov.in/docs/ayurved-guidlines.pdf>) one hardly comes across any new and special outline that has not been discussed above as the general principle of health. In Ayurveda, healthy drinks/foods, called *Svastha-bitadrayas*¹¹⁶, are indicated in the form of *Rasayana* and *Vajikarana*. *Ojas* is considered to be responsible for immunity (*Vyadhikshamatva*). It is achieved by two approaches viz., *Vyadhi Bala Virodhitva* and *Vyadhyutpadaka Pratibandhakatva*. Among them *Vyadhibalavirodhitva* is achieved by improving the immunity of an individual's body, while *Vyadhyutpadaka Pratibandhakatva* is created by using specific recipes for the prevention of a disease. AYUSH protocol classifies the patients into two groups and accordingly some medicines have been suggested:

- 1st stage – *Swasa-Kasa* symptoms with Fever (*Jwara*) (COVID-19 positive or negative with mild symptoms)
- 2nd stage – *Vata-Kapha pradban Jwara* (Fever) (COVID-19 positive with specific symptoms at moderate level)

The following twelve guidelines that are in sync with the WHO protocol have been issued by the Ministry of AYUSH:

1. Stay aware of the latest information on the COVID-19

2. Maintain Hygiene
3. Keep Social Distancing
4. Take additional care of elderly persons and children
5. COVID-19 positive women can breastfeed if they wish to do so.
6. DIET: Proper nutrition is to be ensured through freshly cooked hot food considering individual's digestive power. Intake of comfortable warm fluids boiled with medicinal herbs (preferably *Shunthi*, *Dalchini*, *Trikatu*) should be used as a regular drink to maintain hydration. Freshly prepared easily digestible, light diet (*Laghu-supachyaahara*) should be taken.
7. Cope up with stress as it is normal to feel stressed, scared or angry during the lockdown period.
8. Practice Yogasanas and Pranayama daily for at least 30 minutes.
9. Adequate sleep of 7-8 hours at night is essential and should be encouraged.
10. Avoid self-medication if any comorbidities exist; prescribed medicines are to be encouraged to be taken under supervision.
11. Seasonal regimen (*Ritucharya*) under the consultation / supervision of Ayurveda Physician should be encouraged.
12. Usage of adequate Personal Protective Equipment (PPE) during medical practice as advised by health care authorities is to be encouraged.

Accordingly, some single drugs and formulations have been suggested for enhancing immunity. Besides, some Lifestyle Tips (*Dinacharya*) for boosting immunity have been suggested. However, efforts to debunk this life style including Ayurveda continue particularly in the western media in the name of scientific thinking. (See *supra*)

Ayurveda and the Principles of Health Promotion

“Health promotion is the process of enabling people to increase control over, and to improve their health.” (Health Promotion

Glossary, 1998) Health promotion is comparatively a new idea in the West as it was initiated with the first International Conference on Health Promotion in Ottawa in 1986. The basic strategies for health promotion identified in the Ottawa Charter were: advocate (to boost the factors which encourage health), enable (allowing all people to achieve health equity) and mediate (through collaboration across all sectors). This is an integral approach that has traditionally been adopted by Indian society and the Ayurvedic system. Ayurveda fits into all the principles of Health Promotion proposed by WHO (<https://www.who.int/news-room/q-a-detail/what-is-health-promotion#>):

1. Ayurveda involves the population as a whole in the context of their everyday life, besides focusing on people at risk for specific diseases. It enables people to take control over, and responsibility for, their health as an important component of everyday life – both as spontaneous and organized action for health.
2. Ayurveda is directed towards action on the determinants or causes of health. Ayurveda works with a dose of cooperation of sectors beyond health services, reflecting the diversity of conditions which influence health. A government has least responsibility but tries to ensure a ‘total’ environment conducive to health, which is beyond the control of individuals and groups.
3. Ayurveda combines diverse but complementary methods and approaches, including communication, education, self-regulation, environmental and economic concerns, local resources, community support and spontaneous local activities against health hazards.
4. Ayurveda seeks an effective and concrete public participation by moulding behaviour on a *dharmic* model. This works on the principle of problem-defining and decision-making life-skills both individually and collectively.
5. Ayurveda is not only a medical service but it is an activity that combines health, environment and *dharmic* way of life in individual and social fields. The government should encourage it to bring stress (in fields like self-reliance, costly medication,

law and order, physical, mental, social and spiritual health) under control.

Conclusion

The life-style of Indians revolves round the notion that they are not immortal beings as they are fed on the wisdom of the following lines of the *Bhagavadgita* (2:27)¹¹⁷ since childhood: “Death is certain for one who has been born, and rebirth is inevitable for one who has died. Therefore, one should not lament over the inevitable.” In this light it is noticeable that most of the tips given above are mainly concerned with keeping one healthy and fit and preventing premature aging by boosting immunity and improving digestion. The effort is directed at providing essential nutrients to our body without much expenditure. If one includes Yoga and *Pranayam* to one’s daily routine one can stay healthy very easily without seeing a doctor. Consequently, it brings down expenses on medicines/ doctors quite considerably. “He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system.” (*Bhagavadgita*, 6: 17) In fact the rules to keep a body healthy are so simple that even an animal knows/practices them. Most of the things to maintain one’s good health are available abundantly and almost free of cost. This approach of keeping healthy is good for an individual and a society but bad for those who calculate the health of economy in terms of GDP and measure human index in terms of expenditure incurred on medicines. They value a surge in the sale of the pharmaceutical products more as it implies a boost in the Pharma sector of the share market. In the economic terms this shows a growth of the economy which has a direct impact on increasing the GDP. The Western economists consider it to be a good sign for booming economy; the modern Indians just ditto the opinion of their former colonial masters. For them, the increasing sale of medicines indicates that people are paying more attention to their health and increasing their work-capacity. To a traditional Indian it is quite a deplorable situation as it means more and more people are falling ill. There are some who cannot live without increasing GDP but there are also some others who say an individual’s or a society’s health is more important than the growth in GDP for the increased growth of GDP is not the indicator of people’s good health or their happiness.

In the light of the above discussion, one may safely conclude that Ayurveda is a time-tested knowledge of health-care and may be adopted by all people without any sort of regimentation. The people of the world and the UNO, therefore, must start paying due attention and due respect to the traditional wisdom and should move forward with a scientific temperament shedding their biases, adopting whatever is good and discarding whatever is rotten, irrespective of the geographical location and origination. Let me end the entire discussion above with some of the wishes that Hindus make after their prayers:

1. May peace radiate there in the whole sky as well as in the vast ethereal space everywhere! / May peace reign all over this earth, in water and in all herbs, trees and creepers! / May peace flow over the whole universe! / May peace be in the Supreme Being Brahman! / And may there always exist in all peace and peace alone! / Aum peace, peace and peace to us and all beings!¹¹⁸
2. May the well-being of all people be protected by the powerful and mighty leaders with law and justice! / May the success be with all divinity and scholars, May all the worlds become happy!¹¹⁹
3. Om, May all be happy! / May all be free from illness! / May all see what is auspicious! / May no one suffer! / Om peace, peace, peace!¹²⁰
4. May there be well-being in all! / May there be peace in all! / May there be fulfilment in all! / May there be auspiciousness in all! / Om peace! peace! peace!

Notes

1. The Germans are rising up against Bill Gates, demanding humanity wake up and reject the self-styled “world health dictator”, as well as corrupt Big Pharma and the elite who are driving the world towards “global totalitarianism” and “slavery.” (<https://newspunch.com/biggest-crowd-in-german-history-rises-up-against-bill-gates-and-big-pharma-in-berlin/?fbclid=IwAR0P8jQFbKV7XYV59M70voJoOWVlb4dQ0uVk4uRF89k12lrzcorbQfNOzxY>)
2. Surgical science, known as *Salya-tantra*, was quite well developed in India. Sushruta is widely regarded as the father of Indian surgery. His work *Sushruta Samhita* is known for all aspects of general medicine, anatomical knowledge

and the principles of surgery including fracture management and eye surgery. Sushruta has described surgery under eight heads: *Chedya* (excision), *Lekhya* (scarification), *Vedhya* (puncturing), *Eya* (exploration), *Ahrya* (extraction), *Vsraya* (evacuation), and *Sirya* (suturing). It lists over 300 surgical procedures and 120 surgical instruments in addition to the 1,120 diseases, injuries, conditions, and their treatments. His methods of Rhinoplasty, inoculation against small pox etc were practised in India even as late as the 18th Century AD, as mentioned by Dharampal in his book entitled *Indian Science and Technology in the Eighteenth Century*. The technique for Rhinoplasty as suggested by Sushruta has recently been used successfully to perform operations. (<https://www.patrika.com/science-tech-news/delhi-doctors-made-artificial-nose-using-3000-year-old-ayurvedic-sushrut-surgery-technique-1324077/>)

3. Ayurveda deals with the knowledge of the union of the body, the sense organs, the mind and the soul. So, when an elderly person blesses the younger one with long life using words like *dirghayusī bhava* (‘दीर्घयुषी भवा’) he wishes him a long life in union with all the above factors.
4. आयुर्वेदयति बोधयति इति आयुर्वेदः। *ayurvedyati bodhyati iti ayurvedah*; आयुषो वेदः आयुर्वेदः *ayusho vedah ayurvedah*
5. शरीरिन्द्रिय सत्वात्मसंयोगो धारि जीवितम् नित्यगशानुबन्धश्च पय्ययैरायुरुच्यते ॥ *Sharirendriya satratmasamyogo dhari jeevitam /nitygashchanu-bandhsch paryayaer ayu ruchchayte* (*Charak Sambita, Sutra Sthana 1: 42*)
6. ऋषयश्च भरद्वाजजगद्गुहस्तं प्रजाहितम् | दीर्घमायुश्चिकीर्षन्तो वेदं वर्धनमायुषः || २७ || महर्षयस्ते ददृशुर्थावज्ज्ञानचक्षुषा | सामान्यं च विशेषं च गुणान् द्रव्याणि कर्म च || २८ || समवायं च तज्ज्ञात्वा तन्त्रोक्तं विधिमास्थिताः | लेभिरे परमं शर्म जीवितं चाप्यनित्वरम् || २९ || *rushayashcha Bharadvajajagrubustam prajahitam | dirghamayushchikirshanto vedam vardhanamayushah || 27 || maharshbayaste dadrushuryathavajj~janacakshusha | samanyam ca vishesham ca gunan dravyani karma ca || 28 || samavayam ca tajj~jatva tantroktam vidhimasthitah | lebhire paramam sharma jivitam capyanitvaram || 29 ||* (*Charak Sambita, Sutra Sthana 1: 27-29*)
7. तदायुर्वेदयतीत्यायुर्वेदः; कथामिति चेत् ? / उच्यते -स्वलक्षणः सुखासुखतो हिताहिततः / प्रमाणा प्रमाणतश्च, यतश्चायुष्याण्यनायुष्याणि / च द्रव्यगुणकर्माणि वैदयत्यतोऽप्यायुर्वेदः | तत्रायुष्याण्यनायुष्याणि च द्रव्यगुणकर्माणि केवलेनोपदेक्ष्यन्ते तन्त्रेण *Tadayurvedayatityayurvedah; kathamiti chet ? uchyate- svalakshanatah sukhasukhato hitahitatah pramana pramanatascha, yatashchayushyanyanayushyani cha dravyagunakarmani vedayatitopyayurvedah | Tatrayushyanyanayushyani cha dravyagunakarmani kevalenopadekshyante tantrena* (*Charak Sambita, Sutra Sthana, 30:23*)
8. हिताहितं सुखं दुःखमायुस्तस्य हिताहितम् मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते *Hitahitam sukham dukhamayustasya hitahitam. Manam cha tachcha yatraoktamayurvedah sa uchyate* (*Charak Sambita, Sutra Sthana 1:41*)
9. A similar list appears in *Ashtang Hridayam*: “*Kaaya baala graha urdhvaanga shabya damshtira jara vrshan Ashtau angaani tasyaabuh chikitsa yeshu samskrita.*” कायबालग्रहोर्ध्वाङ्गशल्यदंष्ट्रा जरावृषान् ५ अष्टावङ्गानि तस्याहुश्चिकित्सा येषु संश्रिता (*Ashtang Hridayam, Sutra Sthana 1:5-6*)

10. योगमासां तु यो विद्यादेशकालोपपादितम् / पुरुषं पुरुषं वीक्ष्य स ज्ञेयो भिषगुत्तमः १:१२३) *Charak Samhita, Sutra Sthana 1:123*)
11. अष्टाङ्गसंग्रह
12. अष्टाङ्गहृदयसंहिता
13. World Health Organization. Regional Office for Europe (1984). Health promotion: a discussion document on the concept and principles: summary report of the Working Group on Concept and Principles of Health Promotion, Copenhagen, 9–13 July 1984 (ICP/HSR 602(m01)5 p). Copenhagen: WHO Regional Office for Europe. <https://apps.who.int/iris/handle/10665/107835>
14. *Basic Documents*, Forty-ninth edition, including amendments adopted up to 31 May 2019, 2020, p.1. https://apps.who.int/gb/bd/pdf_files/BD_49th-en.pdf
15. Machteld Huber and her colleagues have challenged this definition on three counts: i) it unintentionally contributes to the medicalisation of society as the requirement for complete health ii) Ageing with chronic illnesses has become the norm but the WHO definition is counterproductive as it declares people with chronic diseases and disabilities definitively ill. iii) the definition is impracticable, because ‘complete’ is neither operational nor measurable. (BMJ 2011; 343:d4163 doi: 10.1136/bmj.d4163) The fall outs of the WHO definition are: i) unintentional medicalisation of society has gone up ii) diseases are being redefined by the medical technology and drug industries, in association with professional organisations, to expand the scope of the healthcare system (iii) New screening technologies detect abnormalities at levels that might never cause illness and pharmaceutical companies produce drugs for “conditions” not previously defined as health problems.” (https://commed.vcu.edu/IntroPH/Introduction/2011/defHtlhjul11_BMJ.html) Precluding the above objections Norman Sartorius in his article “The Meanings of Health and its Promotion” writes: “three types of definition of health seem to be possible and are used. The first is that health is the absence of any disease or impairment. The second is that health is a state that allows the individual to adequately cope with all demands of daily life (implying also the absence of disease and impairment). The third definition states that health is a state of balance, an equilibrium that an individual has established within himself and between himself and his social and physical environment.” (*Croat Med J.* 2006 Aug; 47(4): 662–664.) (https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2080455/#:~:text=Today%2C%20three%20types%20of%20definition,absence%20of%20disease%20and%20impairment)).
16. The following statement in a WHO draft thus represents only a half truth: “Thus health is defined as, “a state of complete well-being, physical, mental, social, and spiritual, and not merely the absence of disease or infirmity”. *em_rc45_14_en.pdf* (944.1Kb) Draft Regional Health-for-all Policy and Strategy for the Twenty-First Century. World Health Organization Regional Office for the Eastern Mediterranean. Forty-fifth Session, Agenda item 15,

https://apps.who.int/iris/bitstream/handle/10665/121699/em_rc45_14_en.pdf?sequence=1&isAllowed=y

17. "During the Thirty-sixth World Health Assembly, the Director-General suggested that the spiritual dimension in health be considered and prepared some "reflections" for discussion by the Board (4). This spiritual dimension, which was incorporated at the following Health Assembly into resolution WHA37.13, implies "a phenomenon that is not material in nature but belongs to the realm of ideas, beliefs, values and ethics that have arisen in the minds and conscience of human beings, particularly ennobling ideas". One such idea was the concept of health for all, one that was greatly influenced by such qualities "as a sense of decency, empathy with the world's health underprivileged, compassion, and the desire for social justice regarding health". The health-for-all call for a "socially productive life" had a non-material connotation, as a prerequisite for social productivity is "awareness by people and communities of the factors affecting their health as well as their involvement in shaping their own health destiny". This involvement could only proceed "in ways that are commensurate with their value systems, their beliefs, their attitudes and their customs". Resolution WHA31.13 invited Member States to consider including in their health-for-all strategies a spiritual dimension as defined in this resolution in accordance with their own social and cultural patterns. Subsequent developments in the health-for-all strategies are evaluated below." (The Fourth Ten Years of the World Health Organization: 1978–1987, World Health Organization, 2011 p.15) https://apps.who.int/iris/bitstream/handle/10665/44644/9789241564298_eng.pdf?sequence=1
18. Director General of Health Services, Ministry of Health and Family Welfare, Govt of India, New Delhi.
19. World Health Organization, Regional Office for South-East Asia. (1984). Spiritual aspects of health. New Delhi: WHO Regional Office for South-East Asia. <https://apps.who.int/iris/handle/10665/127378>.
20. World Health Organization, Executive Board, Seventy-Third Session, Geneva, 11-20 January 1984, Resolutions and Decisions, EB73/1984/REC/1, p. 23. https://apps.who.int/iris/bitstream/handle/10665/160616/EB73_1984-REC-1_eng.pdf
21. "WHA37.13 The spiritual dimension in the Global Strategy for Health for All by the Year 2000 The Thirty -seventh World Health Assembly, Having considered the Director -General's report on the spiritual dimension in the Global Strategy for Health for All by the Year 2000¹ and the recommendation of the Executive Board thereon contained in resolution EB73.R3; Understanding the spiritual dimension to imply a phenomenon that is not material in nature but belongs to the realm of ideas, beliefs, values and ethics that have arisen in the minds and conscience of human beings, particularly ennobling ideas; 1. THANKS the Director- General for his report and the Executive Board for its recommendation; 2. CONCURS with the reflections contained in the report; 3. NOTES that ennobling ideas have given rise to

- health ideals which have led to a practical strategy for health for all that aims at attaining a goal that has both a material and non-material component; 4. RECOGNIZES that if the material component of the strategy can be provided to people, the non-material or spiritual one is something that has to arise within people and communities in keeping with their social and cultural patterns; 5. CONSIDERS that the realization of the health ideals that form the moral basis of the goal of health for all by the year 2000 will itself contribute to people's feelings of well-being; 6. RECOGNIZES that the spiritual dimension plays a great role in motivating people's achievement in all aspects of life; 7. AFFIRMS that ennobling ideas have not only stimulated worldwide action for health but have also given to health, as defined in WHO's Constitution, an added spiritual dimension; 8. INVITES Member States to consider including in their strategies for health for all a spiritual dimension as defined in this resolution in accordance with their social and cultural patterns. Hbk Res., Vol. II (5th ed.), 1.1 (Twelfth plenary meeting, 15 May 1984 - Committee A, first report)" (Thirty-Seventh World Health Assembly, Geneva, 7-17 May 1984, Resolutions and Decisions, Annexes, WHA37/1984/REC/1, p.6) https://apps.who.int/iris/bitstream/handle/10665/160772/WHA37_1984-REC-1_eng.pdf?sequence=1&isAllowed=y
22. Draft Regional Health-For-All Policy and Strategy for the Twenty-First Century, World Health Organization Regional Office for the Eastern Mediterranean. Forty-fifth Session, Agenda item 15, EM/RC45/14, p.1, https://applications.emro.who.int/docs/em_rc45_14_en.pdf
 23. The Fourth Ten Years of the World Health Organization: 1978–1987. Geneva: World Health Organization, 2011, https://apps.who.int/iris/bitstream/handle/10665/44644/9789241564298_eng.pdf?sequence=1
 24. HFA is a health organisation, set up by Bill Gates in war-torn areas like Syria and Africa, which came into existence on 4 January 2004.
 25. Review of the Constitution of the World Health Organization: Report of the Executive Board Special Group. 101st Session. Agenda Item 7.3. 22 January 1998. Geneva: World Health Organization., https://apps.who.int/gb/archive/pdf_files/EB101/pdfangl/angr2.pdf
 26. Agenda 21. Clause 6.23, p. 37 United Nations Conference on Environment and Development. Rio de Janeiro, 1992. <https://sustainabledevelopment.un.org/content/documents/Agenda21.pdf>
 27. स्वास्मिन् तिष्ठति इति स्वस्थः। *swaasmin tishthati iti swasthab*
 28. शरीरिन्द्रियसत्त्वात्मसंयोगो धारि जीवितम् | नित्यगश्चानुबन्धश्च पर्यायैरायुरुच्यते ||४२||)
sbarirendriyasattvatmasamyogo dbari jivitam|nityagashcanubandhashcha paryayairayurucyate||42|| The conjunction of body (*Shareera*), sense organs (*Indriya*), mind (*Satva*) and soul (*Atma*) is called life (*Ayu*) (*Charak Sambhita, Sutra Sthana 1:42*)
 29. सममांसप्रमाणस्तु समसंहननो नरः | दृढेन्द्रियो विकाराणां न बलेनाभिभूयते ||१८|| / क्षुत्पिपासातपसहः
 शीतव्यायामसंहः | समपक्ता समजरः सममांसचयो मतः ||१९|| *samamarnsapramariastu*

- samasarnhanano narab drdbendriyo vikaranarn na balenabbibhuyate/ksutpipasatapasabah shitarayayamasarnsabah samapakta samajarah samamamsacayo matab (Charak Sambita, Sutra Sthana 21:18-19)* A person with a balanced proportion of muscles, compactness of the body and firmness in sense organs is not overcome by the onslaught of disorders. Such persons can tolerate hunger, thirst, the heat of the sun, cold and physical exercise. Their digestion, assimilation of food and muscle metabolism is in a state of equilibrium. [18-19] (*Charak Sambita, Sutra Sthana 21:18-19*)
30. दोषधातुमलमूलं हि शरीरं “*Dosbaadhatumalmulam hi shareeram*” (*Sushruta Sambita, Sutra Sthan 15: 3*)
31. त्रिदोषः वात, पित्त, कफ *tridosha* (three primary life forces): *rata, pitta* and *kapha*
32. सप्तधातुः रस, रक्त, मांस, मेद, अस्थि, मज्जा, शुक्र *Sapta Dhatu* (seven types of tissues): *rasa, rakt, maans, meda, asthi, majja* and *shukra*
33. त्रिमलः मूत्र, पुरीष, स्वेद *Trimala* (three types of excretions): *Mutra, Purish* and *Sweda*
34. समदोषः समानिश्च समधातु मलःक्रियाः। / प्रसन्नात्मेन्द्रियमनः स्वस्थइतिअभिधीयते॥ *Samadosha, samagnischa, samadhatu malakriyaha, Prasanna atmenindriya manaha Swasthya ityabhidheeyate (Sushrut Sambita, Sutra Sthana 15:10)*
35. सत्त्वमात्मा शरीरं च त्रयमेतत्त्रिदण्डवत् | लोकस्तिष्ठति संयोगात्तत्र सर्वं प्रतिष्ठितम् ||४६|| स पुमांश्चेतनं तच्च तच्चाधिकरणं स्मृतम् | वेदस्यास्य, तदर्थं हि वेदोऽयं सम्प्रकाशितः ||४७|| *sattvammatma shariram ca trayametattridandavat|/lokastishthati samyogattatra sarvam pratishthitam ||46||/ sa pumamshchetanam tacca taccadhikaranam smrutam|/vedasyasya, tadartham hi vedo~ayam samprakashitah ||47||* Mind, soul and body- these three are like a tripod. By their conjunction, existence of the living world is sustained. It is the substratum for everything which presently exists. This conjugation is termed as *Purusba* (holistic human being) and *Chetana* (sentient). It is the *adhikarana* (subject matter) for Ayurveda. Knowledge of Ayurveda is promulgated for the sake of this conjugation only. (*Charak Sambita, Sutra Sthana 1: 46-47*)
36. स्वस्थस्य स्वास्थ्य रक्षणं, आतुरस्य विकार प्रशमनं *svasthasya svasthyarakshanamaturasya vikaraprashamanam ca* |26|| The purpose of this science is to preserve the health of the healthy and to cure the disease of the unhealthy. (*Charak Sambita, Sutra Sthana 30:26*)
37. शरीरं व्याधि मंदिरम् *Shariram Vyadhi Mandiram*
38. *Panchkarma* refers to five basic *Shodhanas* (detoxification techniques) viz. *Vamana* (therapeutic vomiting or emesis), *Virechan* (purgation), *Basti* (enema), *Nasya* (elimination of toxins through the nose) and *Rakta Moksha* (detoxification of the blood) are generally preceded by *Udvartana* (Lymphatic massage), *snehan* (warm oil massage) and *svedana* (Herbal steam therapy for sweating). Oil massage also makes the superficial and deep tissues soft and supple, thus helping to remove stress and nourish the nervous system. *Svedana* is sweating and is given every day immediately following the *snehan*. *Snehan* and *Svedana* help the toxins to move towards the gastrointestinal tract.

39. इह खलु पुरुषेणानुपहतसत्त्वबुद्धिपौरुषपराक्रमेण हितमिह चामुष्मिंश्च लोके समनुपश्यता तिस्र एषणाः पर्येष्टव्या भवन्ति | तद्यथा -प्राणैषणा, धनैषणा, परलोकैषणेति ||३|| *iba khalu purushenanupabatasattvabuddhipaurushaparakramena hitamiha camushmishcha lokesamanupashyata tisra eshanah paryeshtavya bhavanti | tadyatha- pranaishana, dhanaishana, paralokaishaneti ||3||* A person having sound mind, intellect, physical strength, energy and psychological strength, one who is desirous of attaining benefits in this world and the other world (after death), should try to fulfil three desires. These desires are- desire for (long and healthy) life, desire for wealth (livelihood), and desire for a blissful life in the other world (after death). (Charak Samhita, Sutra Sthana 11:3)
40. धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमं। *dharmarthakama-mokshanamarogyam mulam uttamam* Health is the best source of virtue, wealth, gratification and emancipation (Charak Samhita, Sutra Sthana, 1:15) आयुः कामयमानेन धर्मार्थसुखाधनम् / आयुर्वेदोपदेशेषु विधेयः परमादरः II *Ayu kaamayamaanen dharmarthsukhsadhnam I ayurvedopadesheshu vidheyh paramadrh II* (Ashtang Hridayam, 1.2)
41. तत्र व्याधिरामयो गद आतङ्को यक्ष्मा ज्वरो विकारो रोग इत्यनर्थान्तरम् | ५ || || *tatra vyadhiramayo gada ata~gko yakshma jvaro vikaro roga ityanarthantaram | 5 ||* The words like *vyadhi, amaya, gada, atanka, yakshma, jvara, vikara* and *roga* are synonyms. (Charak Samhita, Nidana Sthana 1:5)
42. इह खलु हेतुनिमित्तमायतनं कर्ता कारणं प्रत्ययः समुत्थानं निदानमित्यनर्थान्तरम् तन्निविधम्- असात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति | ३ || *iba khalu beturnimittamayatanam karta karanam pratyayah samutthanam nidanamityanarthantaram | tattrividham- asatmyendriyarthasamyogah, praj~japaraadhab, parinamashceti | 3 ||* Causative factors are of three types: a) unsuitable contact of sense organs with their objects, b) intellectual errors or knowingly engaging in harmful activities, and c) time, seasonal and temporal factors. (Charak Samhita, Nidana Sthana 1:3)
43. सङ्क्षेपतः क्रियायोगो निदानपरिवर्जनम्। *sankshiptah kriyayogo nidanparivarjanam* (Susruta Samhita, Uttaratantra 1: 25)
44. त्रयो रोगा इति- निजान्गन्तुमानसाः | तत्र निजः शारीरदोषसमुत्थः, आगन्तुभूतविषवाय्वग्निसम्प्रहारादिसमुत्थः, मानसः पुनरिष्टस्यलाभाल्लाभाच्चानिष्टस्योपजायते | ४५ || There are three types of diseases – Nija (endogenous), agantuja (exogenous) and manasa (psychological). (Charak Samhita, Sutra Sthana 11: 45) In the popular lore they are known as *daibik, daivik* and *bhautik tapa* (दैहिक, दैविक, भौतिक ताप).
45. अतस्त्रिविधा व्याधयः प्रादुर्भवन्ति- आग्नेयाः, सौम्याः, वायव्याश्च-द्विविधाश्चापरे- राजसाः, तामसाश्च ||४|| *atastrividha vyadhyayah pradurbhavant- agneyah, saumyah, vayavyashcha; divividhashchapare- rajasah, tamasashcha ||4||* The (Somatic) diseases manifest in three types, viz. pitta dosha dominant diseases, kapha dosha dominant diseases, vata dosha dominant diseases). Others (psychic) are of two types viz. Rajas dosha dominant diseases and Tamas dosha dominant diseases. (Charak Samhita, Nidana Sthana 1:4)
46. न चानतिवृत्तसत्त्वदोषाणामदोषैरपुनर्भवो धर्मद्वारेषूपदिश्यते ||२८|| *na canativruttasattvadoshanamadoshairapunarbhavo dharmadvareshupadishyate ||28||* Persons those who have not been able to free themselves from rajas and tamas

(psychological doshas), for them advice given by the learned sages in religious literatures is that they cannot attain salvation. (*Charak Sambita, Sutra Sthana 11: 28*)

47. तत्र बुद्धिमता मानसव्याधिपरीतेनापि सता बुद्ध्या हिताहितमवेक्ष्यावेक्ष्य धर्मार्थकामानामहितानामनुपसेवने हितानां चोपसेवने प्रयतितव्यं, न ह्यन्तरेण लोके त्रयमेतन्मानसं किञ्चिन्निष्पद्यते सुखं वा दुःखं वा; तस्मादेतच्चानुष्ठेयं- तद्विद्यानां चोपसेवने प्रयतितव्यम्, आत्मदेशकुलकालबलशक्तिज्ञाने यथावच्चेति ||४६|| भवति चात्र -मानसं प्रति भैषज्यं त्रिवर्गस्यान्ववेक्षणम् | तद्विद्यसेवा विज्ञानमात्मादीनां च सर्वशः ||४७|| *tatra buddhimata manasavyadhiparitenapi sata buddhya hitabitamavekshyavekshyadbarthakamanamahitanamanupasevane bitanam copasevane prayatitavyam, na hyantarena loketrayametanmanasam ki-jainishpadyate sukham va dukkham va; tasmadetaccanushtheyam-tadvidyanam copasevane prayatitavyam, atmadeshakulakalabalashaktij-jane yathavacceti* ||46|| *bhavati catra- manasam prati bhaishajyam trivargasyanvavekshanam| tadvidyaseva vij-janamatmadinam ca sarvasah* ||47|| A wise person even if suffering from psychological disease should consider carefully what is beneficial and what is harmful for health. One should discard the harmful or unwholesome regimens and do the beneficial work regarding the *dharm* (virtue), *artha* (wealth) and *kama* (desire). In this world happiness or sorrow cannot occur without these three. That is why one should try to indulge in doing beneficial work and discard the harmful one. One should serve the intellect. Also, try to acquire knowledge about *atman* (self), *desha* (place), *kala* (time), *bala* (strength), *shakti* (potential/ capacity). [46] Thus, it is said that the treatment of psychological diseases is- to follow the conduct related to *dharm* (virtue), *artha* (wealth) and *kama* (desire). To do service of persons who are having knowledge of psychological diseases and follow their instructions. To obtain the knowledge about self etc. [47] (*Charak Sambita, Sutra Sthana 11: 46-47*)
48. धीधृतिस्मृतिविभ्रंशः सम्प्राप्तिः कालकर्मणाम् असात्म्यार्थागमश्चेति ज्ञातव्या दुःखहेतवः ||९८|| *dhidbrutismrutivibramshah sampraptih kalakarmanam| asatmyarthagamashcheti j-jatarya dukkhabhetavah* ||98|| Impairment of intellect (grasping and keeping power), *dhriti* (controlling power) and memory (recalling power), ageing/advent of maturity, deeds and unwholesome contact with objects of senses could be counted as factors responsible for causing miseries. [98] (*Charak Sambita, Sharira Sthana 1: 98*)
49. प्रज्ञापराधो विषमस्तथाऽर्था हेतुस्तृतीयः परिणामकालः | सर्वमयानां त्रिविधा च शान्तिर्ज्ञानार्थकालाः समयोगयुक्ताः ||४०|| *praj-japaradho vishamastatha~artha hetustrutiyah parinamakalah| sarvamayanam trividha ca shantirj-janarthakalah samayogayuktah* ||40|| Intellectual error (*prajnaparadha*), unbalanced use of senses and temporal effects - these three are the causes of all disorders. Similarly, the remedy of all disorders lies in the balanced use of intellect, senses and time. ||40|| (*Charak Sambita, Sharira Sthana 2: 40*)
50. इत्यसात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति त्रयस्त्रिविधविकल्पा हेतवो विकारानां; समयोगयुक्तास्तु प्रकृतिहेतवोभवन्ति ||४३|| *ityasatmyaindriyarthasamyogah prajnaparadhabparinamashcheti tryistrividhvikalpa hetovikaranam;samyogayuktastu prakritihetvobhavanti* [43] *Samyoga* (proper

- utilization) of sense organs, actions and time are beneficial for maintenance of health. [43] (*Charak Sambhita, Sutra Sthana 11: 43*)
51. धर्म्याः क्रिया हर्षनिमित्तमुक्तास्ततोऽन्यथा शोकवशं नयन्ति | शरीरसत्त्वप्रभवास्तु रोगास्तयोरवृत्त्या न भवन्ति भूयः ||४१|| *dharmyah kriya harshanimittamuktastato~anyatha shokavasham nayanti | sharirasattvaprabhavastu rogastayoravruttya na bhavanti bhuyah ||41||* Virtuous acts bring forth happiness while the contrary ones cause sorrow. The source of all diseases is the body and the mind. When these (body and mind) are absent, the diseases can not recur. (This state is known as *Moksha*) ||41|| (*Charak Sambhita, Sharira Sthana 2: 41*)
52. त्रिविधा भिषज इति- भिषक्छद्यचराः सन्ति सन्त्येके सिद्धसाधिताः | सन्ति वैद्यगुणैर्युक्तास्त्रिविधा भिषजो भुवि ||५०|| *trividha bishaja iti- bhisakchadmacarab santi sanyekee siddhasadhitab | santi vaidyagunairyuktastrividha bishajo bhuv | 50* There are three types of *bhisag* (physicians): a) *bhisag chhadmachara* (pseudo physicians/impostor), b) *siddhasadhit* (feigned/pretender physicians), and c) *vaidya guna yukta / jivitabhisara* (true/genuine physicians with essential qualities) found in this world. (*Charak Sambhita, Sutra Sthana 11:50*)
53. धीधृतिस्मृतिविभ्रष्टः कर्म यत् कुरुतेऽशुभम् | प्रज्ञापराधं तं विद्यात् सर्वदोषप्रकोपणम् ||१०२|| *dhidbrutismrutivibhrastab karma yat kurute~ashubham | praj~japanadham tam vidyat sarradoshaprakopanam ||102||* When a person's *dhi* (ability to comprehend), *dhriti* (controlling power), and *smriti* (power to recall memories, or reminisce) get impaired, he performs inauspicious deeds that lead to aggravation of all dosha. This is called *prajnaparadha* (mistake of the intellect, knowingly committing crime or unwholesome/ sinful acts). (*Charak Sambhita, Sharira Sthana 1: 102*)
54. प्रशाम्यत्यौषधैः पूर्वो दैवयुक्तिव्यपाश्रयैः | मानसो ज्ञानविज्ञानधैर्यस्मृतिसमाधिभिः ||५८|| *prashamyatyanshadhaib purvo daivayuktivyapashrayaib | / manaso j~janavij~janadhairya smrutisamadhibib | 58* The former ones (*sharira dosha*) are pacified by remedial measures of divine and rational qualities while the latter ones (*manas dosha*) can be treated with knowledge of self (*jnana*), scientific knowledge (*vijnana*), restraint/temperance (*dbairya*), memory (*smriti*) and salvation/concentration (*samadhi*). [58] (*Charak Sambhita, Sutra Sthana 1:58*)
55. त्रिविधमौषधमिति -दैवव्यपाश्रयं, युक्तिव्यपाश्रयं, सत्त्वावजयश्च | तत्र दैवव्यपाश्रयं - मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनादि, युक्तिव्यपाश्रयं - पुनराहारौषधद्रव्याणां योजना, सत्त्वावजयः - पुनरहितेभ्योऽर्थेभ्यो मनोनिग्रहः ||५४|| *trividhamausadhamiti- daivavy apashrayam, yuktivyapashrayam, sattvavajayashca | tatra daivavyapashrayam- mantraushadhimanima~ggalabalyupaharabomaniyamaprayashcittopavasasvastyayanaprani patagamanadi, yuktivyapashrayam- punaraharashadhadhravyanam yojana, sattvavajayab- punarahitebhyo~arthebhyomanonigrabah ||54||* There are three kinds of treatment modalities- *Daivavyapashraya* (divine or spiritual therapy), *yuktivyapashraya* (therapy based on reasoning) and *sattvavajaya* (psychotherapy). *Daivavyapashraya* includes mantra chanting, medicine, wearing gems, auspicious offerings, oblations, gifts, offerings to sacred fire, following spiritual rules, atonement, fasting, chanting of auspicious hymns, obeisance to gods, visit to holy places,

etc. *Yuktinyapashyaya* includes proper dietetic regimen, medicine planning. *Sattvanajaya* is withdrawal of mind from harmful objects. [54] (*Charak Sambhita, Sutra Sthana* 11:54)

56. शरीरदोषप्रकोपे खलु शरीरमेवाश्रित्य प्रायशस्त्रिविधमौषधमिच्छन्ति- अन्तःपरिमार्जनं, बहिःपरिमार्जनं, शस्त्रप्रणिधानं चेति | तत्रान्तःपरिमार्जनं यदन्तःशरीरमनुप्रविश्यौषधमाहारजातव्याधीन् प्रमार्ष्टि, यत्पुनर्बहिःस्पर्शमाश्रित्याभ्यङ्गस्वेदप्र देहपरिषेकोन्मर्दनाद्यैरामयान् प्रमार्ष्टि तद्वहिःपरिमार्जनं, शस्त्रप्रणिधानं पुनश्छेदनभेदनव्यधनदारणलेखनोत्पादनप्रच्छनसीवनैषणक्षारजलौकसश्चेति ||५५|| *shariradoshaprakope khalu shariramevasbhritya prayasbhastrividbamaushadhamicchanti-antahparimarjanam, bahihparimarjanam, shastrapranidhanam ceti | tatrantahparimarjanam yadantahshariramannupravishya ushadhamaharajatavyadhin pramarshiti, yatpunarbahishparshamashrityabhyat ~ggasvedapradehaparishekonmardanadyairamayam pramarshititadbahihparimarjanam, shastrapranidhanampunashchedanabhedanavyadbanadaranalekhanotpatanapracchanasivan aishanaksharajalaukasashcheti ||55||* Bodily doshas (*rata, pitta, kapha*) vitiation leads to manifestation of disease, three types of therapies are necessary to be applied to the body: a) internal cleansing (*Antahparimarjana*) treatment mode introduces drugs inside body for the treatment of diseases caused by improper diet etc. b) external cleansing (*Bahiparimarjana*) is done over the skin by the application of massage, sudation, unction, affusion, applying external pressure and kneading over affected body part externally, and c) surgical procedures (*Shastrapranidhana*) includes excision, incision, puncturing, rupturing, scraping, uprooting, rubbing superficially with rough surface, suturing, probing, application of alkalis and leeches. [55] (*Charak Sambhita, Sutra Sthana* 11:55)
57. नरो हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः | दाता समः सत्यपरः क्षमावानामोपसेवी च भवत्यरोगः ||४६|| मतिर्वचः कर्म सुखानुबन्धं सत्त्वं विधेयं विशदा च बुद्धिः | ज्ञानं तपस्तत्परता च योगे यस्यास्ति तं नानुपतन्ति रोगाः ||४७|| *naro hitaharaviharasevi samikshyakari vishayeshvasaktah | data samah satyaparah kshamavanaptopasevi ca bhavatyarogah ||46|| matirvacah karma sukhanubandham sattvam vidheyam vishada ca buddhib | j~janam tapastatparata ca yoge jasyasti tam nanupatanti rogah ||47||* The man who uses wholesome diet and behaviour, who moves cautiously, who is unattached to sensual pleasures, who donates, observes equality, who is truthful, who is forbearing and who is devoted to venerable people becomes free from diseases. ||46|| One who is endowed with such an intellect, speech and (positive) actions which yield good results, who has a submissive mind, clear understanding, and knowledge, and who does penance and continued effort in yoga, does not fall victim to diseases. ||47|| (*Charak Sambhita, Sharira Sthana* 2: 46-47)
58. सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम् | हासहेतुर्विशेषश्च, प्रवृत्तिरुभयस्य तु ||४४|| सामान्यमेकत्वकरं, विशेषस्तु पृथक्त्वकृत् | तुल्यार्थता हि सामान्यं, विशेषस्तु विपर्ययः ||४५|| *sarvada sarvabhavanam samanyam vrudbhikaranam | brasabeturvisheshashcha, pravrutতিরubhayasya tu ||44|| samanyamekatvakaram, visheshastu pruthaktvakrut | tulyarthata hi samanyam, visheshastu viparyayah ||45||* The principle *samanya* causes increase and the principle *vishesh* causes decrease of all the existing elements at all times, both these effects are produced by their application in the body. [44] *Samanya* (is the principle which) enables to understand similarity (between objects), and *vishesh* (is the principle which) enables to understand distinction (between objects). Again, similarity proposes similar purpose (or

- action) while dissimilarity has opposite one.[45])Charak Sambita, Sutra Sthana, 1: 44-45)
59. दोषधातुमूलं हि शरीरं “Doshaadhatumulam hi shareeram” (Sushruta Samhitā, Sutra Sthan 15: 3)
60. The Greek Hippocratic medicine talks of the four humours viz. black bile, yellow bile, phlegm, and blood.
61. धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः। धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥ Dhrati Kshama Damah Asteyam Shouchamindriyanigrabah/ Dhi vidya satyamakrodho dashakam dharma lakshanam” The ten essential characteristics of dharma are: patience, forgiveness, piety or self-control, honesty, holiness, control of the senses, reason, knowledge or learning, truthfulness and absence of anger. (Manusmriti VI: 92)
62. नित्यं हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः। दाता समः सत्यपरः क्षमावानाशोपसेवी च भवत्यरोगः ॥ nityam hitaharviharasevi sameekshyakari vishyeshvasakta/ data samah satyaparah kshamananaptopsevi cha bhavatyarogah (Ashtang Hridayam, Sutra Sthana 4: 36)
63. तस्याशिताद्यादाहाराद्वलं वर्णश्च वर्धते। यस्यर्तुसात्न्यं विदितं चेष्टाहारव्यपाश्रयम् ॥३॥ tasyashitadyadabaradbalam varnashcha vardhate/ yasyartusatyam viditam ceshtaharavyapashrayam ॥३॥ The vigour and complexion are promoted in a man who knows and follows seasonal dietary and lifestyle regimen. The dietary includes various types of food articles which are eatable (ashita), chewable (khabdita), drinkable (pita) and lickable (lidha). (Charaka Sambita, Sutra Sthana, 6:3)
64. Brahma muhurta uttishthet swastho raksharthamayush. ब्राह्म मुहूर्तं उत्तिष्ठेत् स्वस्थो रक्षार्थमायुषः॥ (quoted in Ashtang Hridayam, Sutra Sthana) ब्राह्मे मुहूर्ते बुध्येत स्वस्थो रक्षार्थमायुषः॥)Bharpakash 1/24) Brahma means knowledge; the time to seek knowledge is called Brahm Muhūrta (ब्राह्म मुहूर्त). वर्ण कीर्ति मतिं लक्ष्मिं स्वास्थ्यमायुश्च विन्दति । ब्राह्मे मुहूर्ते सञ्जाग्रच्छ्रियं वा पङ्कजं यथा ॥) Bhaisjyasar 93)
65. shariyayas janakam karma vyaayaam uchyate शरीरायास जनकं कर्म व्यायाम उच्यते (Arunadatta’s commentary on Ashtang Hridayam, Sutra Sthana 2.14)
66. Langham karmasamarthyam deeptosmimardesah kshyah/ vibhaktghangatravram vyayamadupajayate लाघवं कर्मसामर्थ्यं दीप्तोष्मिर्देसः क्षयः। विभक्तधनगात्रत्वं व्यायामादपजायते॥ (Ashtang Hridayam, Sutra Sthana 2.10)
67. अर्धशक्त्या निषेव्यस्तु बलिभिः स्निग्धभोजिभिः। शीतकाले वसन्ते च मन्दमेव ततो अन्यदा॥, २।११, ardbashaktya nishevayastu balibhib snigdhabhajibhib shitakale vasante cha mandameva tato anyadall (Ashtang Hridayam, Sutra Sthana 2.11)
68. अभ्यङ्गमाचरेन्नित्यं स जरा-श्रम-वातहा। दृष्टि-प्रसाद-पुष्टायुः स्वप्नसुत्वक्त्वदादयेकृत॥ abhyangamaacharennityan sa jara-shram-vaataha./ drshiti-prasaad-pushtayayuh svapnasutvaktvadaadhyekert. (Ashtang Hridayam, Sutra Sthana 2.8)
69. शिरः श्रवणपदेषु तं विशेषेण शीलयेत् | वज्र्योऽभ्यङ्गः कफग्रस्तकृतसंशुद्धिं अजीर्णिभिः ॥ Shirah: shraavanapadeshu tam vishesheṇa shielayet | vajryobhayangah kaphgristkritsanskubuddhi ajir nibhib (Ashtang Hridayam, Sutra Sthana 2.9)

70. उद्वर्तनं कषायादि चूर्णैर्गात्रोद्धर्षणं, *udvartanam kaṣāyādi cūṇairgātroddharṣaṇam*, (Hemadri's commentary on *Ashtang Hridayam, Sutra Sthana 2.15*)
71. उद्वर्तनं कफहर मनसः प्रविलायनम् स्थिरीकरणमङ्गानां त्वक्प्रसादकर परम्॥ *udvartan kaphabar manasah pravilaayanam. sthīrekaranamangaanaana tvakprasaadakar param.* (*Ashtang Hridayam, Sutra Sthana 2.15*)
72. कषाय; boiled and filtered decoction of herbs, used for the therapeutics
73. हन्वोर्बलं स्वरबलं वदनोपचयः परः। स्यात् परं च रसज्ञानमन्ने च रुचिरुत्तमा ।।७८।। / न चास्य कण्ठशोषः स्यान्नौष्ठयोः स्फुटनाद्भयम्। न च दन्ताः क्षयं यान्ति दृढमूला भवन्ति च ।।७९।। / न शूल्यन्ते न चाम्लेन हृष्यन्ते भक्षयन्ति च । परानपि खरान् भक्ष्यांस्तैलगण्डूषधारणात् ।।८०।। *hanvorbalam svarabalam vadanopacayah parah| syat param ca rasaj~janamanne ca ruciruttama |78| / na casya kanthashoshah syannaushthayoh sphutanadbhayam | na ca dantah kshayam yanti drudhamula bhavanti ca|79| / na shulyante na camlena hrishyante bhakshayanti ca| paranapi kharan bhakshyamstailagandushadharanat |80|* Oil-gargling imparts strength to the jaws, strength to the voice and excellent plumpness/flabbiness to the face, excellent gustatory sensation and good taste for food. One does not suffer from the dryness of the throat, or from the fear of the lips getting chafed. One's teeth do not become carious, instead become firmly rooted and do not ache nor are they set on edge by sour intake but become strong enough to chew even the hardest eatables. [78-80] (*Charak Sambita, Sutra Sthana 5: 78-80*)
74. किं वाससैवं न विचारणीयं वासः प्रधानं खलु योग्यतायाः ।/ पीतांबरं वीक्ष्य ददौ तनूजां दिगंबरं वीक्ष्य विषं समुद्रः ॥ *kim vasasaivam na vicharaniyam vasah pradhanam khalu योग्यतायाः ।/ pitambaram vikshya dadau tanujam digambaram vikshya visham samudrah* ॥ One should not think that dressing is immaterial; the first indicator of one's merit is one's dress; the Ocean (King) gave his daughter Lakshmi to Vishnu and poison to naked Shiva.
75. प्रसुष्टे विष्मूत्रे हृदि सुविमले दोषे स्वपथगे विशुद्धे च उद्गारे क्षुद्र उपगमने वाते अनुसरति तथा अनावुद्विक्ते विशद करणे देहे च सुलघौ प्रयुज्जीत आहारं विधि नियमितं, कालः स हि मतः (*Ashtang Hridaya Sambita, Sutra Sthana 8: 55*) The ideal time for having one's meals is after the elimination of faeces and urine, when the mind is clean (devoid of emotions), when the *tri-doshas* (humours) are functioning normally and moving in the appropriate direction, when belching are without and foul smell or taste, when hunger is well manifest, when the flatus is moving downward easily, when the digestive activity is keen, when all the sense organs are pleasantly active, and when the body is light. A similar idea has been expressed in *Sushrut Sambita (Uttartantram 64:84)*: विसुष्टे विष्मूत्रे विशदकरणे देहे च सुलघौ /विशुद्धे चोद्गारे हृदि सुविमले वाते च सरति /तथाऽन्नश्रद्धायां क्लमपरिगमे कुक्षौ च शिथिले /प्रदेयस्त्वाहारो भवति भिषजां कालः स तु मतः ८४) सुश्रुतसंहिता , उत्तरतन्त्रम् 64: 84) Food should be consumed observing the rules and procedures of taking food. विरुद्ध अध्यशनाजीर्णशीलिनो विषलक्षणम् (*Ashtang Hridaya Sambita, Sutra Sthana 8: 13*) One should not take incompatible (*viruddha*) foods and food in excess (*adhyashana*) and food over previously undigested meal (*ajeerna ashana*). विरुद्धाध्यशनाजीर्णशीलिनोविषलक्षणम् *viruddha adhyashanaajeernasheelino vishlakshnam* (*Ashtang Hridaya Sambita, Sutra Sthana 8: 13*)

76. अन्नेन कुक्षध्वर्षी पात्रेनैकं प्रपूरयेत् आश्रयं पवनादीनां चतुर्थमवशेषयेत् (*Ashtang Hridaya Sambhita, Sutra Sthana* 8:46) Two parts of the stomach (half of its capacity) should be filled with solid foods, one part by liquids and the remaining one part should be kept vacant for accommodating air etc.; Maharishi Charak has suggested a slightly different proportion: त्रिविधं कुक्षौ स्थापयेदवकाशांशमाहारस्याहारमुपयुज्जानः/ तद्यथा - एकमवकाशांशं मूर्तानामाहारविकाराणाम्, द्रवाणाम्, एकं पुनर्वातपित्तश्लेष्मणाम्;/ एतावतीं ह्याहारमात्रमुपयुज्जानो नामात्राहारजं किञ्चिदशुभं प्राप्नोति || ३ || *trividham kuksbau sthapayedavakashamsamaharasyaharamupayayujjanah; tadyatha- ekamavakashamsam murtanamaharavikaranam, ekam dravanam, ekam punarvatapittashleshmanam; etavatim hyaharamatramupayayujjano namatrabharajam ki-ncidashubham prapnoti* || 3 || of the three parts of a stomach one part should be filled up with solid food-items, one by liquid food-items and the third be left for the (movement of) *vata*, *pitta* and *kapha*. (*Charak Sambhita, Vimana Sthana* 2:3).
77. नारत्नपाणिर्नासनातो नोपहतवासा नाजपित्वा नाहुत्वा देवताभ्यो नानिरूप्य पितृभ्यो नादत्त्वा गुरुभ्यो नातिथिभ्योनोपाश्रितेभ्यो नापुण्यगन्धो नामाली नाप्रक्षालितपाणिपादवदनो नाशुद्धमुखो नोदङ्मुखो न विमनानाभक्ताशिष्टाशुचिक्षुधितपरिचरो न पात्रीष्वमेध्यासु नादेशे नाकाले नाकीर्णे नादत्त्वाऽग्रमग्नये नाप्रोक्षितं प्रोक्षणोदकैर्नमनैर्नभिमन्त्रितं न कुत्सयन् कुत्सितं न प्रतिकूलोपहितमन्नमाददीत, न पर्युषितमन्यत्रमांसहरितकशृक्काकफलभक्ष्येभ्यः, नाशेषभुक् स्यादन्यत्र दधिमधुलवणसक्तुसर्पिभ्यः, न नक्तं दधि भुञ्जीत, नसक्तूनेकानश्रीयान् निशि न भुक्त्वा न बहून् द्विनोदकान्तरितात्, न छित्त्वा द्विजैर्भक्षयेत् || २० || *naratnapanirnasnato nopahatavasa najapitva nabutva devatabhyo nanirupya pitrubhyo nadattva gurubhyo natithibhyo nopashritebhyo napunyagandho namalinaprakshalitapanipadavadano nashuddhamukho nodamukho na vimana nabhaktashtashtucikshubhitaparicaro na patrishvamedhyasu nadeshe nakalenakirne nadattva-agramagnaye naproksitam prokshanodakairna mantrairanabbhimantritam na kutsayanna kutsitam na pratikulopabitamannamadadita, naparyushtitamanyatra mamsaharitakashtushkashakaphalabhakshyebyah, nasheshabhuk syadanyatra dadhimadbulavanasaktusarpibhyah, na naktam dadhibhu-jjita, na saktunekanashtniyanna nisbi na bhukta na bahunna dvirnodakantaritat, na chitva dvijairbhakshayet* || 20 || One should not eat without wearing precious stones in the hand or without taking bath or while wearing torn clothes, without reciting mantras, without offering oblations to God, without offerings to the departed forefathers, teachers, guests and dependants. One should not eat without applying purifying fragrance and garland, without washing hands, feet and face, without cleaning the mouth, facing towards the north, with depressed /stressed mind, surrounded by the disloyal, undisciplined, unclean and hungry attendants, in unclean utensils or at improper place and time, in crowded surroundings, without first offering to the fire, without sprinkling with sacred water, without sanctifying it with mantras, with contemptuous disposition towards the food. One should not take contaminated meal or food which has been served by enemies or opponents. One should not take stale food (meat, salad, dry vegetables, fruit and hard eatables). One should not finish the all food (served in the plate) articles except the curd, honey, salt, roasted grain flour and ghee (these should be finished). One should not take curd at night. One should not consume roasted grain flour without mixing it with ghee and sugar, in the night, after meals, in large quantity, twice daily or interrupted with

water intake or tearing with teeth. [20])*Charak Sambita, Sutra Sthana*, 8:20);
धौतपादकरानन) *Ashtang Hridaya, Sutra Sthana* 8: 35-38)

78. काले सात्म्यं शुचि हितं स्निग्धोष्णं लघु तन्मनाः । षड्रसं मधुप्रायं नातिदुतविलम्बितम् स्नातः क्षुद्रान् विविक्षस्थो
धौतपादकराननः । तर्पयित्वा पितृन् देवानतिथीन् बालकान् गुरून् प्रत्यवेक्ष्य तिरश्च अपि प्रतिपन्नपरिग्रहान् । समीक्ष्य
सम्यगात्मनिभिनन्दनभुवन् द्रवम् इष्टमिष्टैः सहाश्रीयाच्छुचिभक्तजनाहृतम् । *kale satmyam shuchi hitam
snigdboshnam laghu tan-manah || 35 || / shad-rasam madhura-prayam nati-druta-
vilambitam || snatah kshud-van vivikta-stho dbanta-pada-karananah || 36 || /
tarpayitva pitrin devan atithin balakan guran || pratyavekshya tirascho pi pratipanna-
parigrahan || 37 || / samikshya samyag atmanam a-nindann a-bruvan dravam | ishtam
ishtaib sabashriyaniach chuci-bhakta-janahritam || 38 || (Ashtang Hridaya Sambita,
Sutra Sthana 8: 35-38)*
79. बिसेक्षुमोचचोचाम्रमोदकोत्कारिकादिकम् अद्याद्रव्यं गुरु स्निग्धं स्वादु मन्दं स्थिरं पुरः विपरीतमतश्चान्ते मध्ये
अम्लतवणोतकटम् *bisekshumochchochamramodkotkarikadikam adyadravyam guru snigdham
swadu mandam sthiram purab vipritmatschante madhye amllavanotkatam (Ashtang
Hridaya Sambita, Sutra Sthana 8: 45)*
80. विपरीतं यदनस्य गुणैः स्यादविरोधि च अनुपानं समासेन, सर्वदा तत्प्रशस्यते *vipareetam yadannasya gunaih
syadvirodhi cha anupanam samisen, sarvada tatprashasyate (Ashtang Hridaya Sambita,
Sutra Sthana 8: 51)*
81. A herbal powder; literally “three fruits”; a mixture of equal parts of the dried
fruits of the three plants viz. *Amla* (Indian gooseberry, *Embolica officinalis*),
Bibhitaki (*Terminalia bellirica*), *Haritaki* (*Terminalia chebula*).
82. त्रिफलां मधुसर्पिर्भ्यां निशि नेत्रबलाय च स्वास्थयानुवृत्तिकृद्यच्च रोगोच्छेदकरं च यत् *triphalam
madbusarpibharyam nishi netrabalaya cha swasthayanuvrittikridyachh rogochchedkaram
cha yat (Ashtang Hridaya Sambita, Sutra Sthana 8:44)*
83. अजल्पनहसन् तन्मना भुञ्जीत; जल्पतो हसतोऽन्यमनसो वा भुञ्जानस्य त एव हि दोषा भवन्ति, य एवातिदुतमश्नतः
तस्मादजल्पनहसन्स्तन्मना भुञ्जीत) ? ([२५] *ajalpannahasan tanmana bhunjita; jalpato
hasatonyamanaso va bhunjanasya ta eva hi dosha bhavanti, ya evatidrutamashnatah;
tasmadajalpannahasamstanmana bhunjita || 25.9 || One should eat with utmost
concentration on the food, while not talking or laughing. By taking food while talking or
laughing or with mind elsewhere, he is inflicted with the same defects as by eating too fast.
[25.9] (Charak Sambita, Vimana Sthana, 1: 25.9)*
84. भोजनं तृणकेषादिजुष्टमुष्णीकृतं पुनः शाकावरान्भूयिष्ठमत्युष्णलवणं त्यजेत् *bhojanam
trinkeshadijushtamushnikritam punah shakavarannbhuyisbthamatyushnalavanam tyajet
(Ashtang Hridaya Sambita, Sutra Sthana 8: 39)*
85. पानं त्यजेयुः सर्वश्च भाष्याध्वशयनं त्यजेत्, पीत्वा भुक्त्वाऽतपं वह्निं यानं प्लवनवाहनम् ५४ *panam tyajeyuh
sarvasch bhashyadhvashtyanam tyajet, peetva bhuktatapam vahinam yanam plavamabnam
(Ashtang Hridaya Sambita, Sutra Sthana 8: 54)*
86. यल्लाघवाय कार्श्याय तल्लघनं। *yallaghavaya karsyaya tallamghanam* (Hemadri's commentary
on *Ashtang Hridaya Sambita, Sutra Sthana* 14.2)
87. विमलेन्द्रियता सर्गो मलानां लाघवं रुचिः । क्षुत्तुदसहोदयः शुद्धहृदयोद्गारकण्ठता ॥ १७ ॥ व्याधिमार्दवमुत्साहस्तन्द्रानाशश्च
लङ्घिते । अनुपेक्षितमात्रादिविविते कुरुतस्तु ते ॥ १८ ॥ *vimalendriyata sargo malanam laghavam
ruchibhikshutritsabodayah shuddhbridayodgarkanthata || 17 ||*

vyadhimardavamutsabstandranashashch lamgbite unapekshitmatradisevite kurutastu te
(*Ashtang Hridayam, Sutra Sthana 14.17-18*)

88. सौवीरमञ्जनं नित्यं हितमक्ष्णोः प्रयोजयेत् | पञ्चरात्रेऽष्टरात्रे वा सावणार्थे रसाञ्जनम् | १५ | | *sauvirama~jjanam nityam hitamakshnob prayojayet | pa~jcaratre~ashtaratre na sravanarthe rasa~jjanam | 15 | | One should daily apply the collyrium of sauviranjana (a type of collyrium), which is beneficial to the eyes.; one should use rasanjana (aqueous extract of Berberis aristata) once in every fifth or eighth night for cleansing drainage of the eyes. [15] (Charak Sambita, Sutra Sthana 5: 15)*

89. Here are some samples of dos and don'ts codified by Ghagh and others in Hindi, in verse forms:

Dinacharya

- प्रातःकाल करे अस्नाना, रोग-दोष एकौ नई आना!
- प्रात समै खटिया स उठके, पिये तुन्तै पानी; कबहूँ घर मा वैद न अइहै, बात घाघ कै जानि!!
- खाय कै मूतै, सूतै बाउं, काय कौ वैद बसाबै गाउं!
- मोटी दतुनन जो करै, भूमी हर चबाय; दू-बयारी जो करै, उन घर वैद न जाय!!
- आँखों में त्रिफला, दांतों में नोन, भूखा राखै, चौथा कोन!!

Diet regimen

- चैते गुड़ बैसाखे तेल, जेठे पन्थ असाढ़े बेला सावन साग न भादों दही, क्वार करेला न कातिक मही॥
- अगहन जीरा पूसे धना, माघे मिश्री फागुन चना। ई बारह जो देय बचाय, वहि घर बैद कबौं न जाय॥
- चैत मास में नीम बेसहनी। बैसाके में खाय जड़हनी॥
- जाको मारा चाहिए, बिन लाठी बिन घावा वाको यही बताइए, घुड़याँ पूरी खावा॥
- क्वार करेला, चैते गुड़, भादों में जो मूली खाय; पैसा खोवै गांठ का रोग-झकोरा खाय!
- सावन हँरे भादों चीता। क्वार मास गुड़ खायउ मीता॥ कातिक मूली अगहन तेल। पूस में करै दूध से मेल॥

Ritucharya

- चइत सोवै रोगी, बइसाख सोवै जोगी। जेठ सोवै राजा, असाढ़ सोवै अभाग॥
- जेठ मास जो दिन में सोवै। ओकर जर असाढ़ में रोवै॥
- माघ मास घिउ खींचरी खाया। फागुन उठि के प्रात नहाया॥
- अँतरे खोंतरे डंडै करैताल नहाय ओस माँ पैरा। दैव न मारै अपुवइ मरै॥
- सावन ब्यारो जब-तब कीजे, भादौ बाकौ नाम न लीजे;
- क्वार मास के दो पखवारे जतन-जतन से काटौ प्यारे!!
- सावन में गुड़ खावै, सो मौहर बराबर पावै॥

Formulae for Daily health Issues:

- जहाँ कहीं भी आपको, काँटा कोइ लग जाय। दूरी पीस लगाइये, काँटा बाहर आय॥
- मिश्री कत्था तनिक सा, चूसें मुँह में डाला। मुँह में छाले हों अगर, दू होंय तत्काल॥

- पौदीना औ इलायची, लीजै दो-दो ग्रामा खायेँ उसे उबाल कर, उल्टी से आराम।
- छिलका लेंय इलायची, दो या तीन गिराम। सिर दर्द मुँह सूजना, लगा होय आराम।
- अण्डी पत्ता कूट पर, चुना तनिक मिलाय। बार-बार तिल पर धिसे, तिल बाहर आ जाय।
- गाजर का रस पीजिये, आवश्यकतानुसार। सभी जगह उपलब्ध यह, दू करे अतिसार।
- खट्टा दामिड़ रस, दही, गाजर शाक पकाय। दू करेगा अर्श को, जो भी इसको खाया।
- रस अनार की कली का, नाक बूँद दो डाल। खून बहे जो नाक से, बंद होय तत्काल।
- भूत मुनक्का शुद्ध घी, सैधा नमक मिलाय। चक्कर आना बंद हो, जो भी इसको खाया।
- मूली की शाखों का रस, ले निकाल सौ ग्राम। तीन बार दिन में पिये, पथरी से आराम।
- दो चम्मच रस प्याज की, मिश्री सँग पी जाय। पथरी केवल बीस दिन, में गल बाहर जाय।
- आधा कप अंगूर रस, केसर जरा मिलाय। पथरी से आराम हो, रोगी प्रतिदिन खाया।
- सदा करेला रस पिये, सुबहा हो औ शाम। दो चम्मच की मात्रा, पथरी से आराम।
- एक डेढ़ अनुपात कप, पालक रस चौलाइ। चीनी सँग लें बीस दिन, पथरी दे न दिखाइ।
- खीर का रस लीजिये, कुछ दिन तीस ग्राम। लगातार सेवन करें, पथरी से आराम।
- बैंगन भुर्ता बीज बिन, पन्द्रह दिन गर खाया। गल-गल करके आपकी, पथरी बाहर आया।
- लेकर कुलथी दाल को, पतली मगर बनाय। इसको नियमित खाय तो, पथरी बाहर आया।
- दामिड़) अनार (छिलका सुखाकर, पीसे चू बनाय। सुबह-शाम जल डाल कम, पी मुँह बंद जाय।
- चूना घी और शहद को, ले सम भाग मिलाय। बिच्छू को विष दू हो, इसको यदि लगाया।
- गरम नीर को कीजिये, उसमें शहद मिलाय। तीन बार दिन लीजिये, तो जुकाम मिट जाय।
- अदरक रस मधु) शहद (भाग सम, करें अगर उपयोग। दू आपसे होयगा, कफ औ खाँसी रोग।
- ताजे तुलसी-पत्र का, पीजे रस दस ग्राम। पेट दर्द से पायेंगे, कुछ पल का आराम।
- बहुत सहज उपचार है, यदि आग जल जाय। मींगी पीस कपास की, फौरन जले लगाया।
- रुई जलाकर भस्म कर, वहाँ करें भुकावा। जल्दी ही आराम हो, होय जहाँ पर घाव।
- नीम-पत्र के चूर्ण में, अजवायन इक ग्राम। गुण संग पीजे पेट के, कीड़ों से आराम।
- दो-दो चम्मच शहद औ, रस ले नीम का पात। रोग पीलिया दू हो, उठे पिये जो प्रात।
- मिश्री के संग पीजिये, रस ये पत्ते नीम। पेंचिश के ये रोग में, काम न कोई हकीमा।
- हरड बहेडा आँवला चौथी नीम गिलोय, पंचम जीरा डालकर सुमिरन काया होय।

90. आहारः प्रीणनः सद्यो बलकृद्देहधारकः। आयुस्तेजःसमुत्साहस्मृत्योजोऽग्निविवर्द्धनः॥ *aharab preenanah sadyo balkeriddebdharakabhaynustejah samutsabasmrityojognivivardhanah* (*Susbrut Sambita, Chikitsa Sthana* 24:68)

91. बिभेति दुर्बलोऽभीक्ष्णं ध्यायति व्यथितेन्द्रियः | दुश्छायो दुर्मना रुक्षः क्षामश्चैवौजसः क्षये || ७३ || हृदि तिष्ठति यच्छुद्धं रक्तमीषत्सपीतकम् | ओजः शरीरे सङ्ख्यातं तन्नाशान्ना विनश्यति || ७४ || *bibheti durbalo~abhiikshnam dhyayati vyathitendriyah | dushchayo durmana rukshah kshamashcaivanjasah kshaye || 73 || brudi tisbhati yacbbuddham raktamishatsapitakam | ojah sharire sa~gkhyatam tannashanna vinashyati || 74 ||* The symptoms of decrease of *ojas* include timidity, debility, constant worry, discomfort of the senses, loss of luster, neurasthenia, dryness and emaciation [73] The clear and slightly red-yellowish substance

situated in the heart is known as *ojas*. Its destruction leads to death [74] (*Charak Sambhita, Sutra Sthana* 17: 73-74).

92. आहारस्य विधावष्टौ विशेषा हेतुसञ्ज्ञकाः । शुभाशुभसमुत्पत्तौ तान् परीक्ष्य प्रयोजयेत् ॥४२॥ *aharasya vidharashtau vishesha hetusa~jj~jakah | shubhashubhasamutpattau tan parikshya prayojayet* ॥४२॥ Eight special factors are to be considered while consuming food. These factors should be evaluated before consuming food, as they are responsible for good and bad effects on the body. [42] (*Charak Sambhita, Sutra Sthana* 28: 42)
93. तत्र खल्विमान्यष्टावाहारविधिविशेषायतनानि भवन्ति; तद्यथा- प्रकृतिकरणसंयोगराशिदेशकालोपयोगसंस्थोपयोक्त्रष्टमानि (भवन्ति) ॥२१॥ *tatra khalvimanyashtavaravidhivisheshasayatanani bhavanti; tadyatha-prakrtikaranasamyogarashideshakalopayogasamsthopayoktrasthamani (bhavanti)* ॥२१॥ These are eight specific factors of method of dieting - *prakriti* (nature), *karana* (processing), *samyoga* (combination), *rashi* (quantity), *desha* (place), *kala* (time/ stage of the disease), *upayoga -samstha* (rules for use) and *upayoktra* (consumer). [21] (*Charak Sambhita, Vimana Sthana* 1: 21)
94. शूकधान्यशमीधान्यमांससाकफलश्रयान् वर्गान्हरितमद्याम्बुगोरसेक्षुविकारिकान्॥६॥ दशद्वौचापरोवर्गौकृतान्नाहारयोगिनाम्। रसवीर्यविपाकैश्चप्रभावैश्चप्रचक्ष्महे॥७॥ *sukadhanyasamidhanyamamsasakapalashrayan | vargan haritamadyambugorasekshuvikarikan* ॥६॥ *dasa dvau caparau vargan krutannaharayoginam | rasaviryavipakaisca prabavaisca pracakshmahe* ॥७॥ Corn, pulse, meat, vegetable, fruits, greens, wines, water, milk and its products, sugarcane and its products: these ten and two more, cooked food and adjuvant of foods. The taste, potency, post-digestive qualities and specific properties of these will now be explained. (*Charak Sambhita, Sutra Sthana* 27: 6-7)
95. नचाहारसमं किञ्चिद्भैषज्यमुपलभ्यते शक्यतेऽप्यन्नमात्रेणनःकर्तुंनिरामयः॥५॥ भैषजेनोपपन्नोऽपि निराहारो न शक्यते तस्माद्भिषगिभिराहारो महाभैषज्यमुच्यते॥६॥ *nachaaharsamam kinchidvishajyamuplabhyate shakya te'pyanna matre nashakya te tasmadbhishagibhiraharo mahabhishajyamuchyate* ॥५॥ *bheshjenoppanno'api niraharo na shakya te tasmadbhishagbhiraharo mahabhishajyamuchyate* ॥६॥ (*Kashyap Sambhita, Khil Sthana* 4: 5-6).
96. The ten factors are: body tissues (*dusya*), residing location (*desa*), physical strength (*bal*), seasons/time (*kala*), digestive and metabolic processes (*agni* or *anala*), genetic and phenetic constitution (*prakriti*), age (*vaya*), mental strength or temperament (*sattva*), habituation (*satmya*), and food (*ahara*). दूयं देशं बलं कालमनलं प्रकृतिं वयः सत्त्वं सात्त्वं तथाऽहारमवस्थाश्च पृथग्विधाः ६७ *dusyam desham balam kalamnalam prakritim vayah sattvam satmayam tathaharmavastashch prithagvidha* ॥६७॥ (*Ashtang Hridaya, Sutra Sthan* 15: 67).
97. The chapters are titled: “Yajñah Purushīya”, “Atreyabhadra-kapīya”, “Annapanavidhī Adhyaya” and “Vividhashatpīya”.
98. आहारत्वमाहारस्यैकविधमर्थभेदात्; स पुनर्द्वितीयोऽः, स्थावरजङ्गमात्मकत्वात्; द्विविधप्रभावः, हिताहितोदार्कविशेषात्; चतुर्विधोपयोगः, पानाशनभक्ष्यलेह्योपयोगात्; षडास्वादः, रसभेदतः षड्विधत्वात्; विंशतिगुणः, गुरुलघुशीतोष्णस्निग्धरूक्षमन्दतीक्ष्णस्थिरसरमृदुक्ठिन-विशदपिच्छिलश्लक्ष्णखरसूक्ष्मस्थूलसान्द्रद्रवानुगमात्; अपरिसङ्ख्येयविकल्पः, द्रव्यसंयोगकरणबाहुल्यात् ॥३६॥ *aharatvamaharasyaikavidhamarthabhedat; sa punardvityoni, sthavarajangamatmakatvat; divividhprabhavah, hita hito darkavisheshat; chaturvidhopayogah, panashanabhakshyalehyopayogat; shadasvadah, rasabhedatah shadvidhatvat; vimshatigunah,*

gurulaghubshitoshnasnigdharukshamandatiksbnasthirsasaramrudukathina-vishadapicchila shlakshnakharasukshmashtibulasandradranugamat;
aparisa~gkhyeyavikalpab, dravyasamyoga karanababulyat || 36 || Food is all of one kind in the view of eatability as a common feature. According to the source, food articles are of two types – those based on vegetable sources and those that are based on animal products. It is also of two types based on specific action: actions that have a positive effect and actions that have an unhealthy, unwholesome, or negative effect. Food can also be classified into four groups by the way it is ingested: drinkables, eatables, chewables, and linctuses. Another method of classification categorizes food by taste – and these are six categories. Similarly, from the point of view of their texture or properties, food articles are twenty types: heavy, light, cold, hot, unctuous, dry, slow (dull), sharp, stable, fluidity, soft, hard, clear, viscid, refined, smooth, rough, subtle, gross, dense (or solid) and liquid. Thus, classifications of food can be countless due to the sheer diversity of ingredients, combinations and their preparations. [36] (*Charak Sambita, Sutra Sthana* 25: 36)

99. Though they are six in numbers they may have various combinations: *त्रिषष्टिः स्यात्सङ्ख्येया रसानुसकल्पनात् | रसास्तरतमाभ्यां तां सङ्ख्यामतिपतन्ति हि* || २३ || The count of 63 (combinations of rasa) becomes countless when factoring in the anurasas and innumerable variations of rasas. [23] *संयोगाः सप्तपञ्चाशत् कल्पना तु त्रिषष्टिधा | रसानां तत्र योग्यत्वात् कल्पिता रसचिन्तकैः* || २४ || Thus, the scholars of rasa, have mentioned fifty-seven combinations and sixty-three forms of rasas (after adding six pure forms of rasas in fifty-seven combinations) on the basis of their applicability. [24] (*Charak Sambita, Sutra Sthana* 26: 23-24)
100. *तमुवाच भगवानात्रेयः- देहधातुप्रत्यनीकभूतानि द्रव्याणि देहधातुभिर्विरोधमापद्यन्ते; परस्परगुणविरुद्धानि कानिचित्, कानिचित् संयोगात्, संस्कारादपराणि, देशकालमात्रादिभिश्चापराणि, तथा स्वभावादपराणि* || ८१ || *tamuvaca bhagavanatreyah- dehadhatupratyanikabhutani dravyani dehadhatubhirvirodhamapadyante; parasparagunaviruddhani kanicit, kanicit samyogat, samskaradaparan, deshakalamatradibhishcaparani, tatha svabavadaparani* || 81 || Lord Atreya addressed to him – the substances which are contrary to deha-dhatu behave with virodha (antagonism) to them. This antagonism may be in terms of properties, combination, processing, place, time, dose etc. or natural composition. [81] (*Charak Sambita, Sutra Sthana* 26: 81)
101. *षाण्द्व्यान्ध्यवीसर्पदकोदराणां विस्फोटकोन्मादभगन्दराणाम् | मूर्च्छामिदध्मानगलग्रहाणां पाण्ड्वामयस्यामविषस्य चैव* || १०२ || *क्लिासकुष्ठग्रहणीगदानां शोथाम्लपित्तज्वरपीनसानाम् | सन्तानदोषस्य तथैव मृत्योर्विरुद्धमन्नं प्रवदन्ति हेतुम्* || १०३ || *shandhyandhyavisarpadakodaranam visphotakonmadabbagadaranam | murchamadamadmanagalagrabhanam pandvamayasyamavishasya caiva* || 102 || *kilasakushthagrabanigadanam shothamlapittajvarapinasanam | santanadoshasya tathaiva mrutyorviruddhamannam pravadanti hetum* || 103 || Antagonistic (*viruddha*) food is the cause of impotency, blindness, erysipelas, ascites, pustules, insanity, fistula-in-ano, fainting, narcosis, tympanitis, spasm in the throat, anaemia, *ama visha*, leucoderma, leprosy, *grahaniroga*, oedema, acid gastritis, fever, rhinitis, genetic disorders and even death. [102-103] (*Charak Sambita, Sutra Sthana* 26:102-103)
102. *न रागान्नाप्यविज्ञानादाहारानुपयोजयेत् | परीक्ष्य हितमश्रीयादेहो ह्यहारसम्भवः* || ४१ || *na ragannapyavijñānādahāranupayojayet | parikṣhya hitamaśhrīyādeho hyaharasambhavaḥ* || 41 || One should not take food with greed and ignorance. One should consume wholesome

food after evaluation as the body is formed from food. [41] (*Charak Samhita, Sutra Sthana* 28: 41)

103. न नक्तं दधि भुञ्जीत न चाप्यघृतशर्करम् | नामुद्रयूषं नाक्षौद्रं नोष्णं नामलकैर्विना || ६१ || *na naktam dadhi bhu~jjita na capyaghrutasharkaram | namudgayusham nakshaudram nosbham namalakairvina* || 61 || ज्वरासृक्पित्तवीसर्पकुष्ठपाण्ड्वामयभ्रमान् | प्राप्नुयात्कामलां चोष्णं विधिं हित्वा दधिप्रियः || ६२ || *jvarasrukpittavisarpakushtapandvamayabhraman | prapnuyatkamalam cogram vidhim hitva dadhipriyah* || 62 || Curd should not be consumed at night. Otherwise, if curd is to be taken, it should be mixed with ghee, sugar, green gram soup, honey or amalaka (*Emblia officinalis Gaertn*). It should not be heated also. [61] *Jwara* (fever), *Raktapitta* (bleeding from different parts of the body), *visarpa* (erysipelas), *kushtba* (obstinate skin diseases), *pandu* (anemia like disorders), *bhrama* (giddiness, vertigo) and severe *kamala* (jaundice and other hepato-biliary disorders) occur if the prescribed rules for consumption of curd are not followed by one who is fond of curd. [62] (*Charak Samhita, Sutra Sthana* 7: 61-62)
104. आहारशुद्धौ सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः *abārasuddhau sattvasuddhau dhruvā smṛtiḥ smṛtilambhe sarvagranthināṃ vipramokṣaḥ* || 7.26.2 || (*Chhandogya Upanishad, 7.26.2*) <https://www.wisdomlib.org/hinduism/book/chandogya-upanishad-english/d/doc239411.html>
105. अमंत्रमक्षरं नास्ति नास्ति मूलमनौषधम् | अयोग्यः पुरुषो नास्ति योजकस्तत्र दुर्लभः॥ *Amantramaksharam nasti nasti mulamanoushdham! Ayogyah purusho nasti yojakastatra durlabhabh!!* (There is no letter which doesn't have a charm, there is no root devoid of medicinal property. There is no man who is not able, but rare is a person who knows his proper application.) अनेनोपदेशेन नानौषधिभूतं जगति किञ्चिद्द्रव्यमुपलभ्यते तां तां युक्तिमर्थं च तं तमभिप्रेत्य || १२ || On this basis, there is no substance in the universe which cannot be used as a medicinal drug, on the condition that they are used with rational method and with a definite objective. [12] (*Charak Samhita, Sutra Sthana* 26:12)
106. According to Ayurveda, there are some important spices which are combination of *sattvic*, *rajasic* and *tamasic* qualities and each of them affects a different dhatu (body tissue)
107. षड्विंशतं सहस्राणि रात्रीणां हितभोजनः जीवत्यनातुरो जन्तुर्जितात्मा सम्मतः सताम् ॥ ३४८ ॥ *shadtrimsatam sabasrani ratrinam hitabojanah | jivatyanaturo janturjitatma sammataḥ satam* || 348 || The disciplined man who practices wholesome diet lives for a period of 36000 nights i.e. hundred years, is blessed by good people and is free from disease. [348] (*Charak Samhita, Sutra Sthana* 27: 348).
108. For example, Arthur Cassa Macedo *et al.* "Boosting the Immune System, From Science to Myth: Analysis the Infosphere With Google", <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6673706/>
109. वाताज्जलं जलादेशं देशात् कालं स्वभावतः | विद्यादुष्परिहार्यत्वाद्गरीयस्तरमर्थवित्' || १० || / वाय्वादेषु यथोक्तानां दोषाणां तु विशेषवित् | प्रतीकारस्य सौकर्ये विद्याल्लाघवलक्षणम् || ११ || *vatajjalam jaladdesham deshat kalam svabhavataḥ | idyaddushparibharyatvadgariyastaramarthavit* || 10 || / *vayvadisbu yathoktanam doshanam tu visheshavit | pratikarasya saukarye vidyallaghavalakshanam* || 11 || The wise man knows that water is more important than air, and land is more important than water and season is yet more important than land by virtue of their degree of indispensability. Out of aforesaid derangements among the four factors, one should know that it is easier to correct the vitiation of *vayu*, *jala* and *desha*, than of *udaka*, *desha* and *kala*. [10-11] (*Charak Samhita, Vimana Sthana* 3: 10-11)
110. कालान्तेषु यदा नराः | भेषजेनोपपाद्यन्ते न भवन्त्यातुरास्तदा || १२ || येषां न मृत्युसामान्यं सामान्यं न च कर्मणाम् | कर्म पञ्चविधं तेषां भेषजं परमुच्यते || १३ || / रसायनानां विधिवच्चोपयोगः शस्यते | शस्यते देहवृत्तिश्च भेषजैः पूर्वमुद्भूतैः || १४ || / सत्यं भूते दया दानं बलयो देवतार्चनम् | सद्बुद्धस्त्यानुवृत्तिश्च प्रशमो गुप्तिरात्मनः || १५ || / हितं

जनपदानां च शिवानामुपसेवनम् | सेवनं ब्रह्मचर्यस्य तथैव ब्रह्मचारिणाम् || १६ || / सङ्कथा धर्मशास्त्राणां महर्षीणां जितात्मनाम् | धार्मिकैः सात्त्विकैर्नित्यं सहास्यं वृद्धसम्मतैः || १७ || त्येतद्वैषजं प्रोक्तमायुषः परिपालनम् | येषामनियतो मृत्युस्तस्मिन् काले सुदारुणे || १८ || *kalanteshu yada narah | bbesbajenopapadyante na bhavantyaturastada* || 12 || / *yesham na mrutyusamanyam samanyam na ca karmanam | karma pa-jcavidham tesham bbesbajam paramucyate* || 13 || / *rasayananam vidhivaccopayogah prashasyate | shasyate debavruttishcha bbesbajaih purvamuddhritaib* || 14 || / *satyam bhute daya danam balayo devatarcanam | saddhruddhasyanuvruttishcha prashamo guptiratmanah* || 15 || / *hitam janapadanam ca shivanamupasevanam | sevanam brahmacaryasya tathaiva brahmacarinam* || 16 || / *sa-gkatha dharmashastranam maharshinam jitatmanam | dharmikaib sattvikairnityam sabasya vruddhasammataib* || 17 || / *ityetadbbesbajam proktamayushah paripalanam | yeshamaniryato mrutyustasmin kale sudarune* || 18 || In spite of vitiation of the four factors ending with vitiation of time (season), one need not suffer from diseases provided they are assured of proper medicaments which are already collected and processed. Those who did not engage in identical acts in their prior lives and those who are not destined to die during calamities, for their cure, five elimination therapies (viz., emesis, purgation, enema- *niruha* and *anuvrasana* types and errhines) are considered the best. For them, the proper use of *rasayana chikitsa* (rejuvenation treatment) is recommended and maintenance of the body by means of medicinal herbs collected before the onset of epidemics is recommended. Truthfulness, compassion for living beings, charity, sacrifices, worship of god, observance of right conduct, tranquillity, prophylactic protection of oneself and seeking one's own good, residing in a wholesome country, service to those observing brahmacharya (celibacy) and following it, discussion of religious scriptures, constant association with the righteous, the well-disposed and those who are approved by the elders- all this with a view to protecting life has been termed 'medicine' to those who are not destined to die in that critical time. [12-18] (*Charak Samhita, Vimana Sthana 3: 12-18*)

111. तस्मादुभयदृष्टत्वादेकान्तग्रहणमसाधु | निदर्शनमपि चात्रोदाहरिष्यमः -यदि हि नियतकालप्रमाणमायुः सर्वं स्यात्, तदाऽऽयुष्कामाणं न मन्त्रौषधिनिमित्तमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनाद्याः या इष्टयश्च प्रयोज्येरन्; नोद्भ्रान्तचण्डचपलगोजोष्ट्रखरतुगमहिषादयः पवनादयश्च दुष्टाः परिहार्याः स्युः, न प्रपातगिरिविषमदुर्गाम्बुवेगाः, तथा न प्रमत्तोन्मत्तोद्भ्रान्तचण्डचपलमोहलोभाकुलमतयः, नारयः, न प्रवृद्धोऽग्निः, च विविधविषाश्रयाः रीसूपोरागदयः, न साहसं, नादेशकालचर्या, न नेन्द्रप्रकोप ति; एवमादयो हि भावा नाभावकराः स्युः, आयुषः सर्वस्य नियतकालप्रमाणत्वात् | न चानभ्यस्ताकालमरणभयनिवारकाणामकालमरणभयमागच्छेत् प्रणिनां, व्यर्थाश्चार्मभक्त्याप्रयोगबुद्धयः स्युर्महर्षीणां रसायनाधिकारे, नापीन्द्रो नियतायुषं शत्रुं वज्रेणाभिहन्यात्, नाश्विनावार्तं भेषजेनोपपादयेतां, न महर्षयो यथेष्टमायुस्तपसा प्राप्स्युः, न च विदितवेदितव्या महर्षयः ससुरेशाः सम्यक् पश्येयुस्परिशुराचरेयुर्वा | अपि च सर्वचक्षुषामेतत् परं यदैन्द्रं चक्षुः, इदं चाप्यस्माकं तेन प्रत्यक्षं; यथा -पुरुषसहस्राणामुत्थायोत्थायाहवं कुर्वतामकुर्वतां चातुल्यायुष्ट्वं, तथा जातमात्राणामप्रतीकारात् प्रतीकाराच्च, अविषविषप्राशनां चाप्यतुल्यायुष्ट्वमेव, न च तुल्यो योगक्षेम उदपानघटानां चित्रघटानां चोत्सीदतां; तस्माद्विषोपचारमूलं जीवितम्, अतो विपर्ययान्मृत्युः | अपि च देशकालात्मगुणविपरीतानां कर्मणामाहारविकाराणां च क्रमोपयोगः सम्यक्, त्यागः सर्वस्य चातियोगायोगमिथ्यायोगानां, सर्वातियोगसन्धारणम्, असन्धारणमुदीर्णानां च गतिमतां, साहसानां च वर्जनम्, आरोग्यानुवृत्तौ हेतुमुपलभामहे सम्यग्पदिशामः सम्यक् पश्यामश्चेति || ३६ || *tasmadubhayadrushatvad ekantagrabhanamasadhu | nidarshanamapi catrodabarishyamah- yadi hi niyatakalapramanamayuh sarvam syat, tada-a~ayushkamanam namantranshadhimanima~ ggalabalyupabarabomaniyama- prayashchittopavasasvasatyayanapranipatagamanadyabhkriya ishtayashcha prayojyeran; nodbhrantacandacapalagajoshtrakharaturagambishadayah pavanadayashcadushtah paribaryah syuh, na prapatagirivishamadurgambuwegah, tatha napramattonmattoddbhantacandacapalamohalobhakulamatayah, narayah, na pravruddho~agnih, cavividhavisashbrayah sarisruporagadayah, na sahasam, nadeshakalacarya, na narendraprakopa iti; evamadayo bi bhava nabbhavakarah syuh,*

ayushah sarvasya niyatakalapramanatvat | na canabhyastakalamaranabhayanivara-
kanamakalamaranabhayamagacchet praninam, vyarthashcarambhakathaprayogabuddhayah
syurmbharshinam rasayanadbikare, napindro niyatayushamsbatrum vajrenabbihanyat,
nashvinavartam bhesajenopapadayetam, na maharshayoyatheshbtamayustapasa prapnuyuh,
na ca viditaveditayya maharshayah sasureshab samyakpashyeyurupadisheyuracareyurva | api
ca sarvacakshushametata param yadaindram cakshuh, idam apyasmakam tena
pratyaksham; yatha-purusahasrasranamutthayotthayahavam kurvatamakurvata
catulyayushivam, tathajataamatranamapratikarat pratikaracca, avishavishaprasinam
capyatyuhayushivameva, na ca tulyayogakshema udapanaghatanam citraghatanam cotsidatam;
tasmaddhitopacaramulam jivitam, atoviparyayanmrityub | api ca
deshakalatmagunaviparitanam karmanamabaravikaranam ca kramopayogah samyak,
tyagahsarvasya catiyogayogamithyayoganam, sarvatiyogasadharanam,
asandharanamudirnanam cagatimatam, sabasanam ca varjanam, arogyanuwruttan
hetumupalabhamabe samyagupadishamah samyakpashyamasbeci || 36 ||

Life is of two kinds (*daiva* and *puruṣakāra*) and they play their roles in the determination of the span of life, it is not desirable to debate which of these is responsible for *janapadodbhava*, when a calamity occurs. We wish to explain this point with the following illustration. If the life-span in every case were predetermined, then none would be found to seek longevity by means of acts such as incantation (chanting *mantra*), wearing amulets, propitiation, sacrifices, offerings, oblations, regimen, atonement (*prayaschitta*), fasting and other purgative therapies, benedictory rites, genuflexion (the act of bending the knee in worship), pilgrimages and sacrificial rites. People would not feel the need to avoid getting excited, or anxious or protect themselves from running cows, marauding hordes of elephants, camels, donkeys, horses, buffalos, tornados and hurricanes, cataracts (large waterfall), mountains, uneven and difficult places, and strong water currents. One would not abstain from the company of men who are drunk and insane, or in fierce and unstable states or those inflicted by infatuation and greed, enemies, or raging fire. One would not be afraid of various kind of venomous reptiles and serpents, or shirk from committing rash acts, behaviour that is not suited to the place and time, and acts that cause displeasure to king and the state. In short, no one would be afraid of anything if all life forms were to be of predetermined duration. Though predetermined death causes fear to those who have not made use of prophylactic measures which ward off such fear. Introductory propositions, stories, recipes and theories propounded by sages become meaningless in situations where death is predetermined. Not even Indra would have been able to kill his enemies with the help of his formidable *vajra* if everyone were to have pre-determined life span, and neither could the Ashwins have healed anyone with their medicines. Why should the great sages try to obtain a pre-determined life-span? It would also not be necessary for the great sages, along with the lord of Gods (Indra), who already know all that is worth knowing, to see, to instruct and to behave properly. Now of all type of evidences that we observe with, the eye is the best means of perception and the following is founded on visual observation. By surveying thousands of cases, we find that the length of life enjoyed by those who repeatedly engage in fighting and those who keep away is not the same. Similarly, the life-span of those whose disorders are rectified as soon as they manifest themselves and those whose disorders are not so treated the length of life enjoyed is not the same; similarly, with those who take poison, and those who do not. For instance, the assurance of safety enjoyed by an earthen water pot which is subjected to wear and tear and an ornamental vase is not the same. Hence wholesome regimen is the basis of life and contrary is that of death. One should abstain from excessive, negative and perverted use of time, actions, and senses. It is important to control emotions, not suppress natural urges (to

pass bodily wastes), and avoid over-exertion. One should resort to the right and gradual habituation (and not a rapid or quick adoption) to behaviour and dietetic articles which are antagonistic to the prevailing region, season and one's own constitution. We know, and therefore we properly advise and observe the above-mentioned factors for the maintenance of health. [36] (*Charak Sambita, Vimana Sthana* 3: 36) For 38th verse kindly see the next note.

112. परमनिवेश उवाच - एवं सत्यनियतकालप्रमाणायुषां भगवन् ! कथं कालमृत्युरकालमृत्युर्विभवतीति || ३७ || तमुवाच भगवानात्रेयः - श्रूयतामनिवेश ! यथा यानसमायुक्तोऽक्षः प्रकृत्यैवाक्षगुणैरुपेतः स च सर्वगुणोपपन्नो बाह्यमानो यथाकालं स्वप्रमाणक्षयादेवावसानं गच्छेत्, तथाऽऽयुः शरीरोपगतं बलवत्प्रकृत्या यथावदुपचर्यमाणं स्वप्रमाणक्षयादेवावसानं गच्छति; स मृत्युः काले | यथा च स एवाक्षोऽतिभाराधिष्ठितत्वाद्विषमपथादपथादक्षचक्रभङ्गाद्वाहकदोषादगिमोक्षादनुपाङ्गात् पर्यसान्चान्तराऽवसानमापद्यते, तथाऽऽयुरप्यथाबलमारम्भादयथान्यभ्यवहरणाद्विषमभ्यवहरणाद्विषमशरीरन्यासादतिमैथुनासत्सं श्रयादुदीर्ण - वेगविनिग्रहाद्विधार्यवेगाविधारणाद्भूतविषवाय्वन्मुपतापादिभिधातादाहारप्रतीकारविवर्जनाच्चान्तराऽवसानमापद्यते, स मृत्युरकाले; तथा ज्वरादीनप्यातङ्कान्मिथ्योपचरितानकालमृत्युन् पश्याम इति || ३८ || *atah paramagnivesha uvaca- evam satyaniyatakalapramanayusham bhagavan! katham kalamrutyurakalamrutyurvabhavatiti || 37 || tamuvaca bhagavanatreya- shrutyatamagnivesha! yatha yanasamayukto~akshah prakrutyaiivakshagunairupetah sa ca sarvagunopapanno vahyamanoyathakalam svapramanakshayadevavasanam gacchet, tatha~a~ayuh shariropagatam balavatprakrutya yathavadupacaryamanamsvapraman- akshayadevavasanam gacchati; sa mrutyuh kale | yatha ca sa evaksho~atibharadhishtitatadvishamapatbadapathadakshacakrabha~ggadvahyavahakad oshadanimokshadanupa~ggatparyasanaccantara~avasanamapadyate, tatha~a~ayurapyayat babalamarambbadayathagnyabhyavaharanadvishamabhyavaharanadvishamashariranyasadat imaitibunadasatsamsbrayadudirna- vegavinigrabadvidharyavegavidharanadbhutatavishavayvagnyupatapada bhighatadabarapratika- ravivarjanaccantara~avasanamapadyate, samrutyurakale; tatha jvaradinapyata~gkanmityopacaritanakalamrutyun pashyama iti || 38 ||* On hearing this, Agnivesha asked, "Lord! If this is so, that the lives of men are of un- predetermined duration, then what makes for death in due time and death before time (prematurely)?" The Lord Atreya said to him, "Listen, Agnivesha! Just as a vehicle with an axle endowed with all good qualities and driven on a good road gets destroyed only after the expiry of its normal life, similarly the life inside the body of an individual endowed with strong physique and wholesome regimen will come to an end only at the end of its normal span (according to the *yuga*). This is called *kalamrityu* (timely death). The same vehicle along with its axle may subject itself to premature destruction in the event of a heavy load, uneven road, driving in places where there is no road, breakage of the wheel, defects in the vehicle or the driver, separation of the locking hook, lack of grease or a mishap. Similarly, in the event of overstrain, eating in excess of one's own agni (digestive power), irregular meals, irregular posture of the body, excessive indulgence in sex, company of evil or wicked, suppression of manifested natural urges, non-suppression of urges which should be controlled, affliction with evil spirits (germs), poison, wind and fire, exposure to injuries and avoidance of food and medicines, or if afflicted with diseases but not treated properly, the life of a human being comes to a premature end. This is called *akala mrityu* (premature death). [37-38] (*Charak Sambita, Vimana Sthana* 3: 37-38)

113. भवति चात्र - शीतेनोष्णकृतान् रोगाञ्छमयन्ति भिषग्विदः | ये तु शीतकृता रोगास्तेषामुष्णं भिषजितम् || ४१ || एवमितरेषामपि व्याधीनां निदानविपरीतं भेषजं भवति; यथा - अपतर्पणनिमित्तानां व्याधीनां नान्तरेण पूरणमस्ति शान्तिः, तथा पूरणनिमित्तानां व्याधीनां नान्तरेणापतर्पणम् || ४२ || *bhavati catra- shitenoshnakrutam roga~jchamayanti bhisagvidah | ye tu shitakruta rogaasteshamushnam bhisajitam || 41 || evamitareshamapi ryadbinam nidanaviparitam bhesajam bhavati; yatha- apatarpananimittanamryadbinam nantarena puranamasti shantib, tatha purananimitanam*

vyadhinamnantarenapatarpanam ||42|| The intelligent physician treats disorders originating from heat (or hot sources) with cold measures and the disorders born of cold using hot measures. Thus, the treatment of other diseases is planned with antagonistic measures of etiological factors since there is no alleviation of the disorders caused by *apatarpana* without *santarpana*, and of those caused by *santarpana* without *apatarpana*. [41-42] (*Charak Samhita, Vimana Sthana* 3: 41-42). Kindly see above for the other reference.

114. अपतर्पणमपि च त्रिविधं -लङ्घनं, लङ्घनपाचनं, दोषावसेचनं चेति || ४३ || *apatarpanamapi ca trividham-lamghanam, lamghanapachanam, doshavasecanam ceti* || 43 || *Apatarpana* (depletion) is of three kinds viz, *langhana* (reducing therapy), *langhana pachana* (reducing therapy along with therapies for digestion of *ama dosha*) and *doshavasechana* (elimination of vitiated dosha from the body). (*Charak Samhita, Vimana Sthana* 3: 43)
115. Kindly see above for details.
116. स्वस्थ हित द्रव्य ; recipes for the healthy persons
117. *jātasya hi dbruvō mṛityur dbruvān janma mṛitasya cha/ tasmād aparibhārye 'rthe na tvañ śbochitum arhasi, Bhagavadgita* 2:27.
118. ॐ द्यौः शान्तिस्तृप्तिं शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः । वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः सर्वं शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ (*Om Dyaub Shaantir-Antarikssam Shaantib/ Prthivii Shaantir-Aapah Shaantir-Ossadbhayah Shaantib / Vanaspatayah Shaantir-Vishve-Devaah Shaantir-Brahma Shaantib / Sarvam Shaantib Shaantireva Shaantib Saa Maa Shaantir-Edhi / Om Shaantib Shaantib Shaantib* ||)
119. स्वस्तिप्रजाभ्यः परिपालयन्तां न्यायेन मार्गेण महीं महीशाः। गोब्राह्मणेभ्यः शुभमस्तु नित्यं लोकाः समस्ताः सुखिनो भवन्तु। (*svastiprajabhyah paripalayantam nyayena margena mahim mahishah / gobrahmanebhyah shubhamastu nityam lokah samastah sukhino bhavantu*)
120. ॐ सर्वे भवन्तु सुखिनः / सर्वे सन्तु निरामयाः ।/ सर्वे भद्राणि पश्यन्तु / मा कश्चिद् दुःखभाग्यवेत् ।/ ॐ शान्तिः शान्तिः शान्तिः ॥ (*Om Sarve Bhavantu Sukhinah / Sarve Santu Niraamayaah / Sarve Bhadraanni Pashyantu/ Maa Kashcid-Dukha-Bhaag-Bhavet / Om Shaantib Shaantib Shaantib* ||)
121. ॐ सर्वेशां स्वस्तिर्भवतु । / सर्वेशां शान्तिर्भवतु । / सर्वेशां पुर्णभवतु । / सर्वेशां मङ्गलं भवतु । / ॐ शान्तिः शान्तिः शान्तिः ॥ (*Om Sarveshaam Svastir-Bhavatu / Sarveshaam Shaantir-Bhavatu / Sarveshaam Purnnam-Bhavatu / Sarveshaam Mangalam-Bhavatu / Om Shaantib Shaantib Shaantib* ||)

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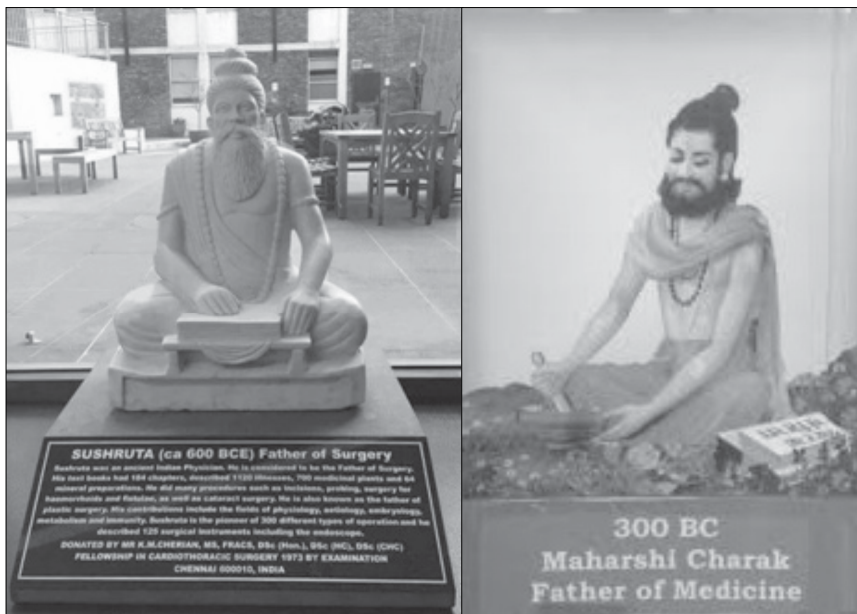
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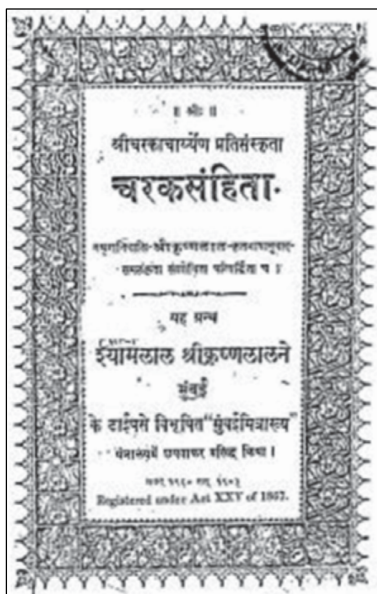
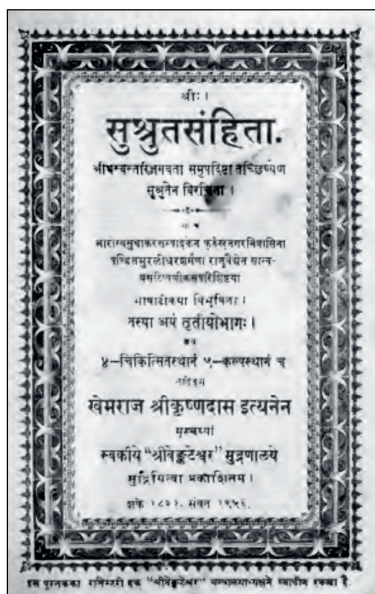
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SOME PICTURES AND POSTERS




**A statute of Surgeon Sushruta in the
Royal Australia College of Surgeons,
East wing 1, Melbourne**

**A Picture from the Raman Science
Centre and Planetarium, Nagpur**




<p style="text-align: center;">THE ASTĀNGAHRIDAYA. A COMPENDIUM OF THE HINDU SYSTEM OF MEDICINE COMPOSED BY VAGBHATA With the Commentary of Arunadatta, INCLUDING SŪTRA, NĪDĀN, CHIKITSĀ, KĀLP AND UTTARA. REVISED & COLLECTED BY ANNĀ MORESVAR KUNTE, B.A., M.D. DEMONSTRATOR OF ANATOMY, GRANT MEDICAL COLLEGE. Second Revised Edition. PRINTED AND PUBLISHED BY THE PROPRIETOR, NIRMALAKA PAPER, DORSET. (With Permission of the Author for this Edition only.) 1891.</p>	<p style="text-align: center;">श्रीगणेशाय नमः अष्टांगसंग्रहः श्रीमद्वाग्भटाचार्यनिर्मितः॥ पङ्क्तिः सूत्रादिभिः स्थानैरायुर्वेदप्रकाशकः ॥ मिषग्वर्यशिरोरत्नवालशास्त्रिपदांबुजे ॥ मिलिंद्रायितचित्तेन जनस्थाननिवासिना ॥ नर्तइत्युपनाम्ना च मिषक्पदमृता गुरोः ॥ सखारामनृजेन गणेशेन प्रयत्नतः ॥ देवधरकुलोत्पन्नमिषजः कृष्णशास्त्रिणः ॥ साक्षेनायं यथाबुद्धि शोधितश्च प्रकाशितः ॥ मुंबापुरस्थगणपतकृष्णाजीमुद्रणालयेन ॥ काग्होवातनुजातभारामेण स्वीयमुद्रणायंत्रे ॥ आकाशचंद्रवस्तुभूमित १८१० शकसंवत्सरे शुचौ मासे ॥ पक्षेऽसिते तृतीयातिथौ गुरोर्वासेरङ्कितश्चापि ॥ सा संवत् १८६७ चा आक्ट २५ प्रमाणे रजिस्टरकृत याज्ञवर प्रकाशित करणारामे आपण ह्क देखिण आहे.</p>
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A FEW COVID-19 RELATED POSTERS



Ministry of Health & Family Welfare
Government of India

NOVEL CORONAVIRUS DISEASE (COVID-19)



Help us to
help you


**Keep me clean to
protect yourself
from COVID-19**

I may have germs
on me which may
cause bacterial
infections

I may have
respiratory
droplets on me
from an infected
person that you
may have come in
contact with

Remember -
Frequently wash
me using soap
and water or use
an alcohol-based
hand sanitizer

If you touch your
eyes, nose or
mouth without
decontaminating me,
you may also get
the infection



Hi, I'm your hand

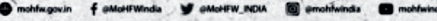
**In case of any doubts,
use me to call the toll-free
National Helpline 1075**

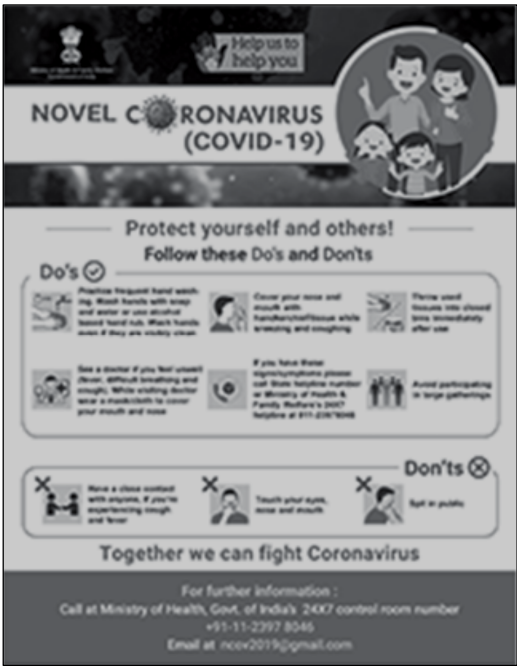
Together we will fight COVID-19


For information related to COVID-19: Call the State helpline numbers or Ministry of Health and Family Welfare, Government of India's 24x7 helpline number

1075 (Toll Free)

Email at ncov2019@gov.in, ncov2019@gmail.com








Ministry of AYUSH
Government of India

Simple Ayurvedic Procedures

- Nasal application** - Apply sesame oil / coconut oil or Ghee in both the nostrils (Pratimarsh Nasya) in morning and evening.
- Oil pulling therapy** - Take 1 table spoon sesame or coconut oil in mouth. Do not drink, Swish in the mouth for 2 to 3 minutes and spit it off followed by warm water rinse. This can be done once or twice a day.

During dry cough / sore throat

- Steam inhalation** with fresh Pudina (Mint) leaves or Ajwain (Caraway seeds) can be practiced once in a day.
- Lavang (Clove) powder** mixed with natural sugar / honey can be taken 2-3 times a day in case of cough or throat irritation.
- These measures generally treat normal dry cough and sore throat. However, it is best to consult doctors if these symptoms persist.





INGREDIENTS

OF AYUSH KADHA



MULETHI
is an age old remedy for a sore throat



TULSI
is packed with disease fighting antioxidants



CINNAMON
has powerful medicinal properties



GINGER
helps in treating chronic indigestion & has powerful medicinal properties



TURMERIC
contains bioactive compounds with powerful medicinal properties



LAVANG
helps in killing bacteria and improving liver health




PIPPALI
shields against infections and is a remedy for respiratory disorders




GILROY
boosts immunity and treats chronic fever




BLACK PEPPER
helps in detoxification of the body and cleaning of stomach and intestines



Ministry of Health & Family Welfare
Government of India





NOVEL CORONAVIRUS DISEASE (COVID-19)




Help us to help you

Take care of your mental health






Exercise and meditate regularly



Be positive and avoid negative thoughts





Follow your hobbies


For psychosocial support
Call NIMHANS (toll-free)
#080-46110007


Badalkar Apna Vyavahar, Karein Corona Par Vaar


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Ministry of Health & Family Welfare
Government of India

NOVEL CORONAVIRUS DISEASE (COVID-19)





Mental well-being is an integral part of staying healthy


Take care of your mental health

If you feel stressed or anxious,
Call NIMHANS (toll-free) helpline
#080-46110007


Badalkar Apna Vyavahar, Karein Corona Par Vaar

For information related to COVID-19
Call the State helpline numbers or Ministry of Health and Family Welfare, Government of India's 24x7 helpline number
1075 (Toll Free), Email at ncov2019@gov.in, ncov2019@gmail.com


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Ministry of AYUSH
Government of India




General Measures




Drink warm water throughout the day.




Daily practice of Yogasana, Pranayama and meditation for at least 30 minutes as advised by Ministry of AYUSH





Spices like Haldi (Turmeric), Jeera (Cumin), Dhaniya (Coriander) and Lahsun (Garlic) are recommended in cooking.




Ayurvedic Immunity Promoting Measures


1.


Take Chyavanprash 10gm (1tsf) in the morning. Diabetics should take sugar free Chyavanprash.
2.


Drink herbal tea / decoction (Kadha) made from Tulsi (Basil), Dalchini (Cinnamon), Kalimirsch (Black pepper), Shunthi (Dry Ginger) and Munakka (Raisin) - once or twice a day. Add jaggery (natural sugar) and / or fresh lemon juice to your taste, if needed.
3.


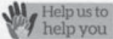
Golden Milk- Half tea spoon Haldi (turmeric) powder in 150 ml hot milk - once or twice a day.





Ministry of Health & Family Welfare
Government of India


NOVEL CORONAVIRUS DISEASE (COVID-19)



Our elders have been with us through thick and thin

They need extra care during this time






Support them and monitor their symptoms regularly



Badalkar Apna Vyavahar, Karein Corona Par Vaar

For information related to COVID-19

Call the State helpline numbers or Ministry of Health and Family Welfare, Government of India's 24x7 helpline number **1075 (Toll Free)**, Email at ncov2019@gov.in , ncov2019@gmail.com

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